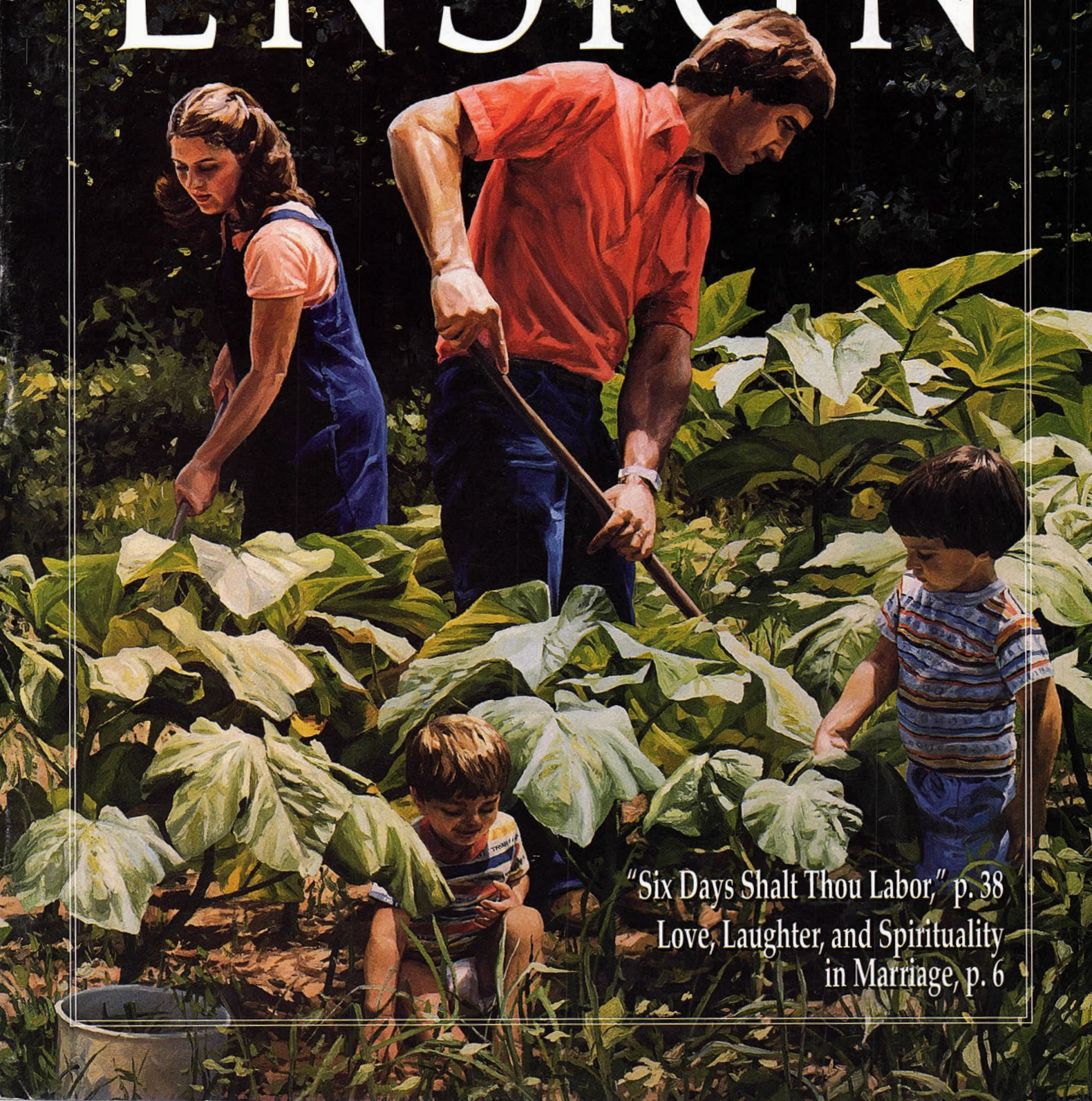


ENSIGN



"Six Days Shalt Thou Labor," p. 38
Love, Laughter, and Spirituality
in Marriage, p. 6

Push Along, by Gary Price



Based on the hymn "Put Your Shoulder to the Wheel,"
this sculpture depicts the struggle of the pioneers and the relationships among man,
beast of burden, earth, and the implements of the westward movement.

ENSIGN

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oil on canvas, 42" x 56", 1982. Courtesy of the Museum of
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back-painted glass, 1990. From the Second International
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Salvation

A Family Affair

By President Ezra Taft Benson

In an eternal sense, salvation is a family affair. God holds parents responsible for their stewardship in rearing their family. It is a most sacred responsibility.

Today we are aware of great problems in our society. The most obvious are sexual promiscuity, homosexuality, drug abuse, alcoholism, vandalism, pornography, and violence.

These grave problems are symptoms of failure in the home—the disregarding of principles and practices established by God in the very beginning.

Because some parents have departed from the principles the Lord gave for happiness and success, many families throughout the world are undergoing great stress and trauma. Many parents have been enticed to abandon their responsibilities in the home to seek after an elusive “self-fulfillment.” Some have abdicated parental responsibilities for pursuit of material things, unwilling to postpone personal gratification in the interest of their children’s welfare.

It is time to awaken to the fact that there are deliberate efforts to restructure the family along the lines of humanistic values. Images of the family and of love as depicted in television and film often portray a philosophy contrary to the commandments of God.

Innocent-sounding phrases are now used to give approval to sinful practices. Thus, the term “alternative life-style” is used to justify adultery and homosexuality, “freedom of choice” to justify abortion, “meaningful relationship” and “self-fulfillment” to justify sex outside of marriage.

If we continue with present trends, we can expect to have more emotionally disturbed young people, more divorce, more depression, and more suicide.

The family is the most effective place to instill lasting values in its members. Where family life is strong and based on principles and practices of the gospel of Jesus Christ, these problems do not as readily appear.

My message is to return to the God-ordained fundamentals that will ensure love, stability, and happiness in our homes. May I offer three fundamentals to happy, enduring family relationships.

First: *A husband and wife must attain righteous unity and oneness in their goals, desires, and actions.*

Marriage itself must be regarded as a sacred covenant before God. A married couple have an obligation not only to each other, but to God. He has promised blessings to those who honor that covenant.

Fidelity to one’s marriage vows is absolutely essential for love, trust, and peace. Adultery is unequivocally condemned by the Lord.

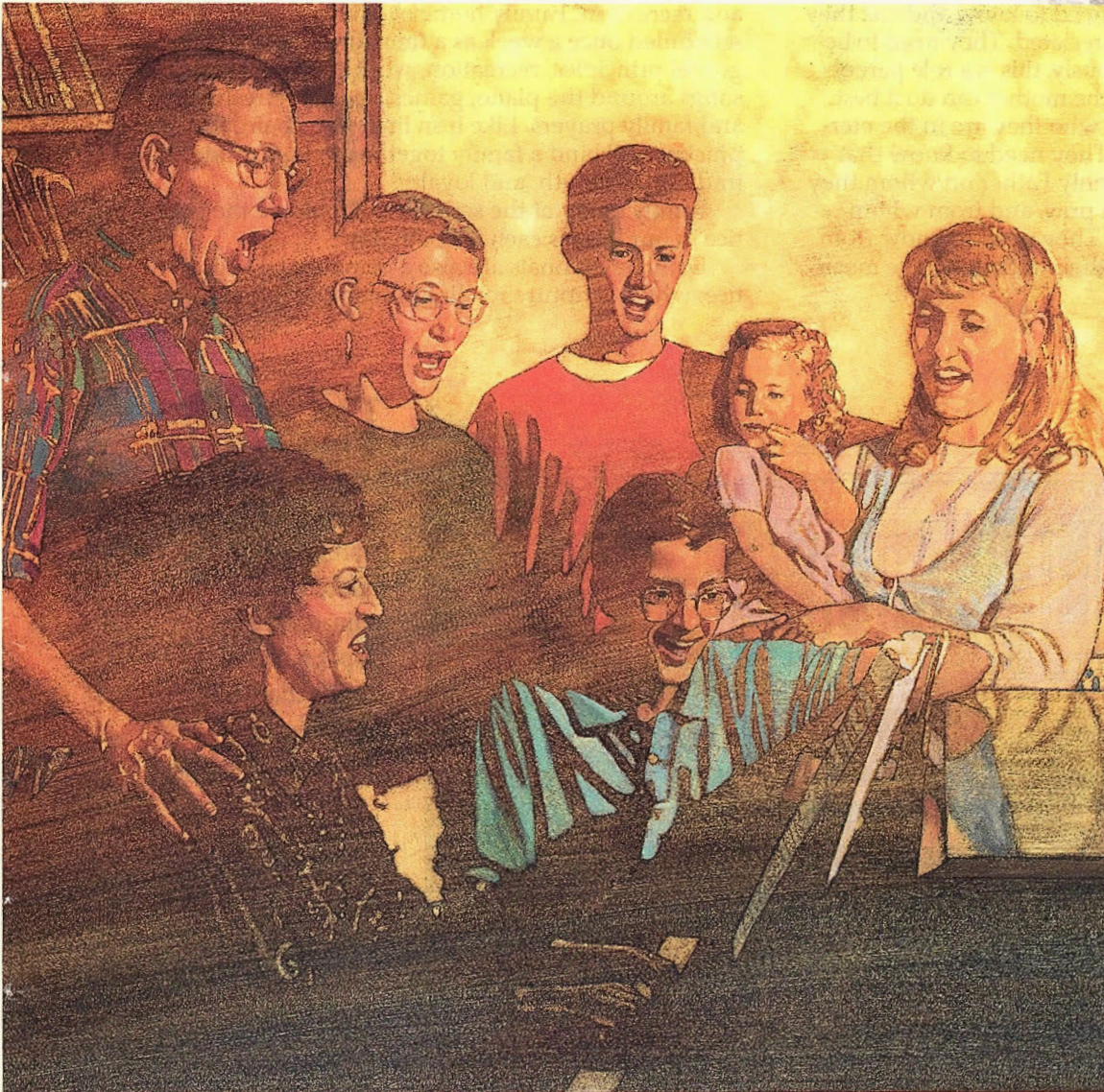
Husbands and wives who love each other will find that love and loyalty are reciprocated. This love will provide a nurturing atmosphere for the emotional growth of children. Family life should be a time of happiness and joy that children can look back on with fond memories and associations.

Restraint and self-control must be ruling principles in the marriage relationship. Couples must learn to bridle their tongues as well as their passions.

Prayer in the home and prayer with each other will strengthen your union. Gradually thoughts, aspirations, and ideas will merge into a oneness until you are seeking the same purposes and goals.

Rely on the Lord, the teachings of the prophets, and the scriptures for guidance and help, particularly

n



Like iron links in a chain, the practice of spending time together in work and recreation will bind a family together in love, pride, tradition, strength, and loyalty.

when there may be disagreements and problems.

Spiritual growth comes by solving problems together—not by running from them. Today's inordinate emphasis on individualism brings egotism and separation. Two individuals becoming "one flesh" is still the Lord's standard. (See Gen. 2:24.)

The secret of a happy marriage is to serve God and each other. The goal of marriage is unity and oneness, as well as self-development. Paradoxically, the more we serve one another, the greater is our spiritual and emotional growth.

Second: Nurture your children with love and the admonitions of the Lord.

Rearing happy, peaceful children is no easy challenge in today's world, but it can be done, and it is being done.

Responsible parenthood is the key.

Above all else, children need to know and feel they are loved, wanted, and appreciated. They need to be assured of that often. Obviously, this is a role parents should fill, and most often the mother can do it best.

Children need to know who they are in the eternal sense of their identity. They need to know that they have an eternal Heavenly Father on whom they can rely, to whom they can pray, and from whom they can receive guidance. They need to know from whence they came so that their lives will have meaning and purpose.

Children must be taught to pray, to rely on the Lord for guidance, and to express appreciation for the blessings that are theirs. I recall kneeling at the bedsides of our young children, helping them with their prayers.

Children must be taught right from wrong. They can and must learn the commandments of God. They must be taught that it is wrong to steal, lie, cheat, or covet what others have.

Children must be taught to work at home. They should learn there that honest labor develops dignity and self-respect. They should learn the pleasure of work, of doing a job well.

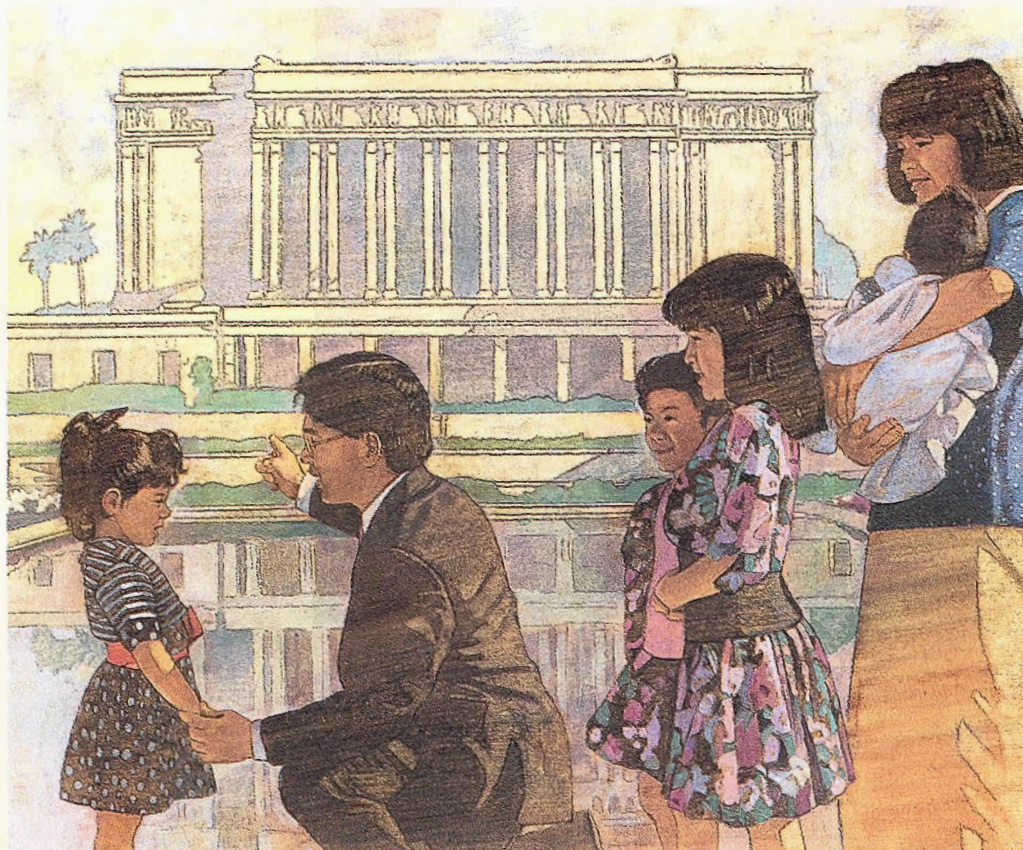
The leisure time of children must be constructively directed to wholesome, positive pursuits. Too much television viewing can be destructive.

Families must spend more time together in work and recreation. Family home evenings should be scheduled once a week as a time for discussions of gospel principles, recreation, work projects, skits, songs around the piano, games, special refreshments, and family prayers. Like iron links in a chain, this practice will bind a family together, in love, pride, tradition, strength, and loyalty.

Family study of the scriptures should be the practice in our homes each Sabbath day.

Daily devotionals are also a commendable practice, where scripture reading, singing of hymns, and

The most important teachings in the home are spiritual. Parents are commanded to prepare their children for the ordinances of the gospel: baptism, confirmation, priesthood ordinations, and temple marriage.





Family home evening should be scheduled once a week as a time for discussions of gospel principles and for recreation, work projects, skits, songs around the piano, games, special refreshments, and family prayers.

family prayer are a part of our daily routine.

Third: *Parents must prepare their children for the ordinances of the gospel.*

The most important teachings in the home are spiritual. Parents are commanded to prepare their sons and daughters for the ordinances of the gospel: baptism, confirmation, priesthood ordinations, and temple marriage. They are to teach them to respect and honor the Sabbath day, to keep it holy. Most importantly, parents are to instill within their children a desire for eternal life and to earnestly seek that goal above all else.

Eternal life may be obtained only by obedience to the laws and ordinances of the gospel.

When parents themselves have complied with the ordinances of salvation, when they have set the example of a temple marriage, not only is their own marriage more likely to succeed, but their children are far more likely to follow their example.

Parents who provide such a home will have, as the Lord has said, "a house of prayer, a house of fasting, a house of faith, a house of learning, . . . a house of order, a house of God." (D&C 88:119.) Regardless of how modest or humble that home may be, it will have love, happiness, peace, and joy. Children will grow up in righteousness and truth and will desire to serve the Lord.

Thank God for the joys of family life. I have often said there can be no genuine happiness separate and

apart from a good home. The sweetest influences and associations of life are there. □

IDEAS FOR HOME TEACHERS

Some Points of Emphasis

You may wish to make these points in your home teaching discussion:

1. *There are many serious problems in our society.*
2. *Nevertheless, three God-ordained fundamentals can ensure love, stability, and happiness in our homes:*
 - a. *a husband and wife who attain righteous unity in goals, desires, and actions;*
 - b. *parents who nurture children with love and the admonitions of the Lord; and*
 - c. *parents who prepare children for the ordinances of the gospel.*

Discussion Helps

1. *Relate your feelings about the gospel solution to many of society's problems.*
2. *Are there some scriptures or quotations in this article that the family might read aloud and discuss?*
3. *Would this discussion be better after a pre-visit chat with the head of the house? Is there a message from the bishop or quorum leader?*



We want to stay in love, with a deep and comfortable friendship. We want more laughter, fun, and family memories. And we want spiritual nourishment: prayer, study, and talking about eternal things together.

By Barbara Workman

LOVE, LAUGHTER, SPIRITUALITY I N M A R R I A G E



We couldn't understand Larry and his new wife. Medical school shouldn't allow time to play tennis so frequently, but that's what they were doing—and they were even going on vacations! Being a few years older and wiser, we knew life was too serious for the amount of time they were spending just enjoying each other. But for twenty years now we've watched that marriage continue with the same exhilaration, and we love to be with them because we know there will be smiles and laughter.

Larry explained his philosophy to us soon after we met him: "Our marriage is an eternal relationship. If it is strong and happy, then I can live with whatever challenges life brings. If it isn't, then no wonderful job or anything else can make up for that loss. Our marriage is going to get the highest priority of my time, money, and energy."

Lately my husband, Dan, and I have thought about the different facets of our marriage. We have reminisced about falling in love, about growing spiritually, and about the things that have made us laugh

To strengthen your eternal companionship, feed it a balanced diet of the things that make it grow.

and cry through thirty-eight years, nine children, and twenty-six moves.

We have come to know more clearly what we want most in our marriage—love, laughter, and spirituality. We want to stay in love, to feel desirable and attracted to one another, with a deep and com-

fortable friendship. We want more laughter, fun, and family memories. And we want spiritual nourishment: prayer and study and talking about eternal things together.

Ultimately we hope to gain exaltation and watch our children "walk in truth." (3 Jn. 1:4.)

Accomplishing this can be difficult in a troubled world like ours. But when Dan and I are nearly overwhelmed by the turbulence around us, I am reminded of the painting *Peace*. It is a painting of a small bird sitting on her nest, built on a slender branch out over Niagara Falls. I envision our marriage: warm, happy, and spiritual, in a home that reminds me of the peaceful bird on her nest. Dan and I have learned that our home can match our dreams as we use love, laughter, and spirituality to create a celestial marriage.

LOVE

The heart of our marriage is our love, which grows and is strengthened through righteousness and through good communication.

A few days before our wedding, Dan said, "I may not always know what is right, but I promise that if I do know, I will do it." Then, early on the morning of our wedding day, he wrote a letter and mailed it to our apartment. It said, in part, "I have just finished talking to my Heavenly Father and have promised this—to try to never speak an unkind or harsh word to you. I will try; eventually I will succeed. Please be patient with me and encourage me."

I loved his curly hair and the way he could swing a bat, but it would be his righteousness and his kindness that would make my love for him grow.

As our love continues to increase, I am learning how important it is to Dan to see that I am happy. As much as I want to be a size ten and a perfect housekeeper, these are not the things that matter most to him. He needs me to radiate hope. There is no relationship in the world where hope and optimism are more important. He needs to know I am pleased and satisfied with what he is trying to do and trying to be. For the privilege of spending eternity in love, with my family around me, I can work hard at this.

When Dan expresses appreciation for my efforts with our children and our home, I want to do better. When I admire his focus on our family, his diligence in earning a living, his good nature, he does more. If I remember to express gratitude for the qualities I fell in love with, my love grows and is richly reciprocated. If I chip away at his dignity with cutting remarks and criticism, I crumble the very foundation upon which our celestial home must be built.

I have discovered, too, that there is a great difference between a peck on the cheek and a two-arm

hug. I have seen how important it is to both of us for my husband, before he leaves in the morning, to stop a moment for a hug. It will last all day, or at least until he arrives home that evening. Then the dosage has to be repeated.

Feelings of love do not necessarily diminish personality differences. Our friend Clair loves sports, especially tennis. His wife, Linda, loves sewing and cooking. But she chose to sign up for tennis lessons. No one was more proud than Clair the day he and his friend John were beaten by their wives in tennis

doubles. Meanwhile, his appreciation for her talents and enjoyments has also blossomed.

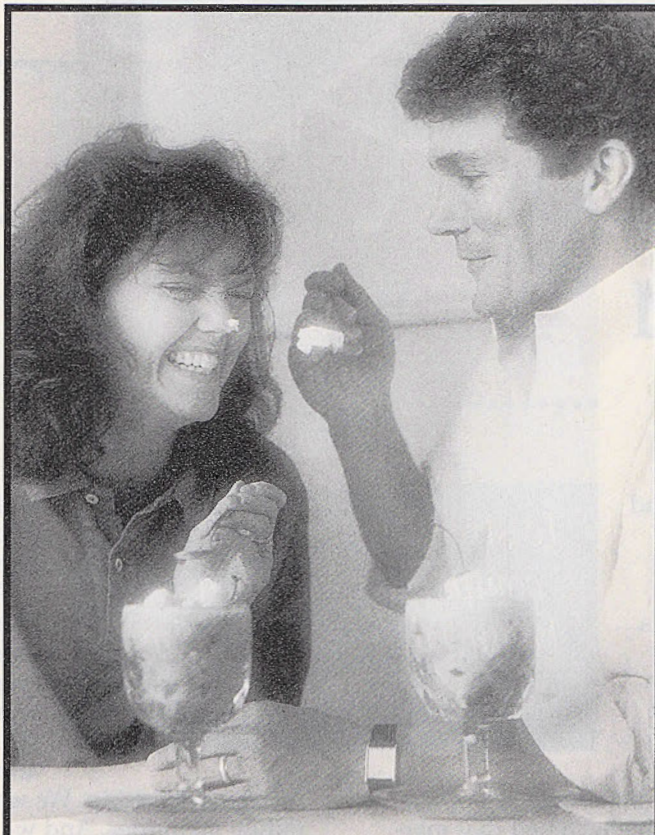
I see individual differences as an opportunity for a couple to create a whole that is broader and deeper than either half alone. For example, Dan and I approach decision making from opposite ends. I want to study every angle, and tend to agonize over even small matters. Dan wants to see, quickly analyze (often to himself), decide, and never look back. He has taught me that each approach has value. Through nonjudgmental communication, we can decide together which approach best fits a given situation.

As husbands and wives, we can expect to keep adjusting to one another all our lives while we each struggle with personal growth and the trials of mortality. But we need to remember and focus on the core of common beliefs we share. The mo-

ments we spend saying "I love you because . . .," "Thank you for . . .," "I'm so proud of you for . . .," "I'm sorry for . . .," and then including a two-arm hug, can enrich our eternal relationship because they nourish our love, the very soul of our marriage.

LAUGHTER

Laughter can sometimes be as far from happiness as lust is from love. Whenever we make our spouses



The moments we spend expressing and showing our positive feelings enrich our eternal relationship because they nourish our love, the very soul of our marriage.

the butt of a joke, or belittle them with degrading humor, we offend not only them but also our Father in Heaven. This kind of laughter is never appropriate.

But using healthy humor to smooth the trials of life is part of a happy home. Couples marry each other in part because they are happy when they are together. How wonderful it is when, after marriage, they continue to make each other laugh. Dan's humor, in all kinds of situations, has been a delight and a balm to our family. One day when I was doing some hand sewing, I lost my needle in the carpet. Dan knelt down to find it. As I started to help, he said, "No, don't. I'm sure I'll run it into my hand any minute."

Every marriage has incidents that can become private, light-hearted signals to each other. One of ours began many years ago when Dan told me of an idea that had come to him. We've both forgotten what it was, but I must have abruptly squelched it, because he paused, then said, "Well, for just a minute there, I *thought* it was a great idea." Now, whenever one of us feels put down and says, "Well, for just a minute there, I *thought* . . ." We both laugh, and the message is clear and friendly.

There are some family crises that can become laughable lessons. My aunt and uncle, both fond of practical jokes played on themselves and others, lived on a ranch without running water. One cold, rainy evening, my uncle came in drenched to see his wife sitting comfortably by the fireplace. She said, "Dear, since you're already wet and cold, will you bring in a bucket of water?" He went out and returned with the water, dumped it on her, and said, "Now you're wet and cold. Could you go get the water?" They laughed as they retold the story, and the incident became a family joke. So now when we really shouldn't ask a favor, or when we realize we are imposing, we start the request with, "Since you're already wet and cold . . .," and the job

usually gets done with a smile.

A key to unlocking healthy fun in marriage is faith—faith in God, in each other, and in the future—faith enough to relax and enjoy the day we are now living. With faith, we can even see some humor in our trials.

SPIRITUALITY

If we want the spirit of the Lord in our marriages and in our homes, we must "come unto Christ, and

be perfected in him, and deny [our]selves of all ungodliness." (Moro. 10:32.) If Christ would not say it, we will not say it, even at home. If Christ would sacrifice to sanctify a relationship, so will we—especially at home. Spirituality is loving what Christ loves. It is wanting a celestial marriage enough to let go of terrestrial attitudes. A terrestrial attitude is selfish, with the focus on *my* needs, *my* pleasure, *my* time. Terrestrial attitudes—worrying too much about what others think—hurt marriage, too. Is our family comparable to those around us? Is our home nice enough? What do our neighbors think of the way we spend our leisure time?

Since we are sons and daughters of celestial parents, our spirits respond with joy when we live like celestial people. A marriage built on celestial principles has a power available to it that is greater than our combined strength.

While we were expecting our ninth child, an examination revealed that I had cancer. The doctors could not determine the source or extent without endangering the baby, and she wasn't old enough to survive birth. But they did know the cancer was spreading. So we were asked to decide whether the doctors should operate despite the risk, or if they should wait until the baby had developed more fully.

To me there seemed to be no answer. I wanted



A key to unlocking healthy fun in marriage is faith—faith in God, in each other, and in the future—faith enough to relax and enjoy the day we are now living.

to live and to rear our eight children. But I also felt protective of the child I was carrying. We struggled for several weeks, giving the baby more time to mature, prayerfully seeking to know the will of the Lord. Our answer came when, after much prayer and fasting, Dan said to me, "Barbara, it will be all right. I have scheduled surgery."

Because of priesthood power, he could do more than make that difficult decision. He called our home teacher, a neighbor who had had his own struggle with cancer, and my brother. In the name of Jesus Christ, my husband, assisted by those men, blessed me and our baby that what was done would be best for both of us.

Dan again wrote me a letter the night before surgery: "These past days have been filled with more anxiety and soul searching for me than any time in my life. . . . As we have passed through swells of faith and depths of fear, I have experienced a purging I didn't know I needed. The priesthood blessings you have received are from the Lord. Tonight as we sat in your hospital room, I was aware of your struggle between fear and faith. I experienced it myself for many hours after I returned home. Just now I have received, with burning assurance, the Lord's seal upon the blessings you have received. . . . [The doctors], as instruments in the hands of our Father in Heaven, will do what is needed to perform His work."

The surgery was successful. Our healthy daughter, now fifteen years old, was born seven weeks later.

Our burdens and challenges continue, but we are still striving to improve. Dan is living the promise he made on our wedding day. He does what he knows is right. He is never harsh or unkind. I am learning how to express my happiness and gratitude, and even to make decisions more quickly.

Gerald Lund, a Church Educational System

administrator, tells the story of medical personnel taking a truckload of supplies into the jungles of Africa to set up a hospital. The bridges they had to cross were not strong enough to support the truck. Rather than lighten the load by leaving precious supplies behind, they stopped at each river or ravine to strengthen the bridge. ("Strengthening the Bridges," Book of Mormon Symposium, Provo, Utah, 1986.)

When we set out to build a celestial marriage, we have no choice but to carry the whole load the whole

way. We cannot drop off the heavy things, such as problems with children, financial burdens, or poor health. When we, in our problem-solving truck, reach a chasm, sometimes we must be willing to stop and strengthen the bridge for our marriage to get through.

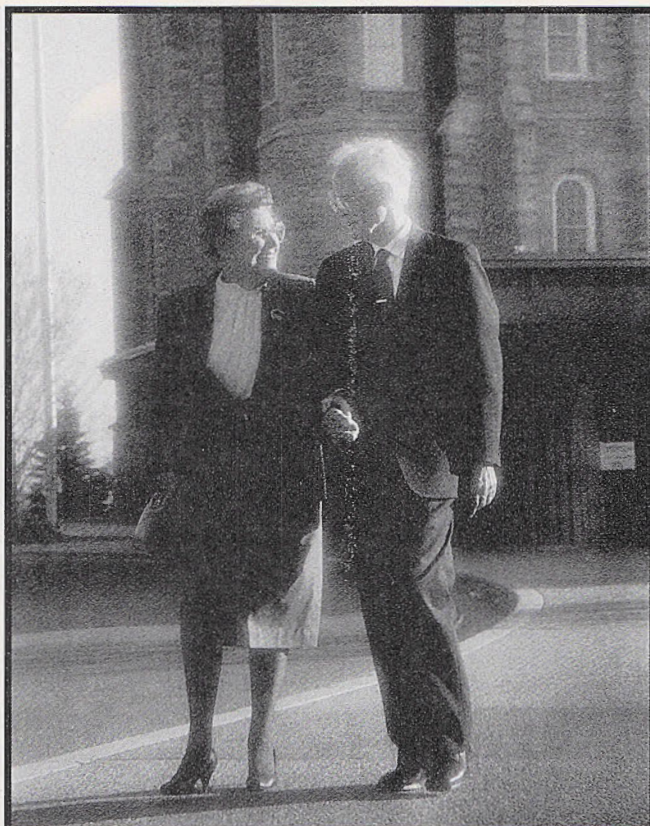
When we do so, our love increases and together we find happiness. We also draw closer to the Lord and come to know of our Savior's deep concern for our family.

If we are faithful to marriage covenants made in the temple, the Lord has promised that we "shall inherit thrones, kingdoms, principalities, and powers, dominions, all heights and depths . . . and . . . shall pass by the angels, and the gods, which are set there, to [our] exaltation and glory in all things." (D&C 132:19.)

If Dan and I are together forever, we will both be perfected. My challenges for to-

day are to see my sweetheart now with that eternal potential, to patiently work on my own imperfections, and to let the Lord influence my husband to work on his. Through love, laughter, and spirituality, the two of us will work together toward exaltation. □

Barbara Workman is a member of the Park First Ward, Orem Utah Park Stake.



Since we are sons and daughters of celestial parents, our spirits respond with joy when we live like celestial people. A marriage built on celestial principles has a power available to it that is greater than our combined strength.



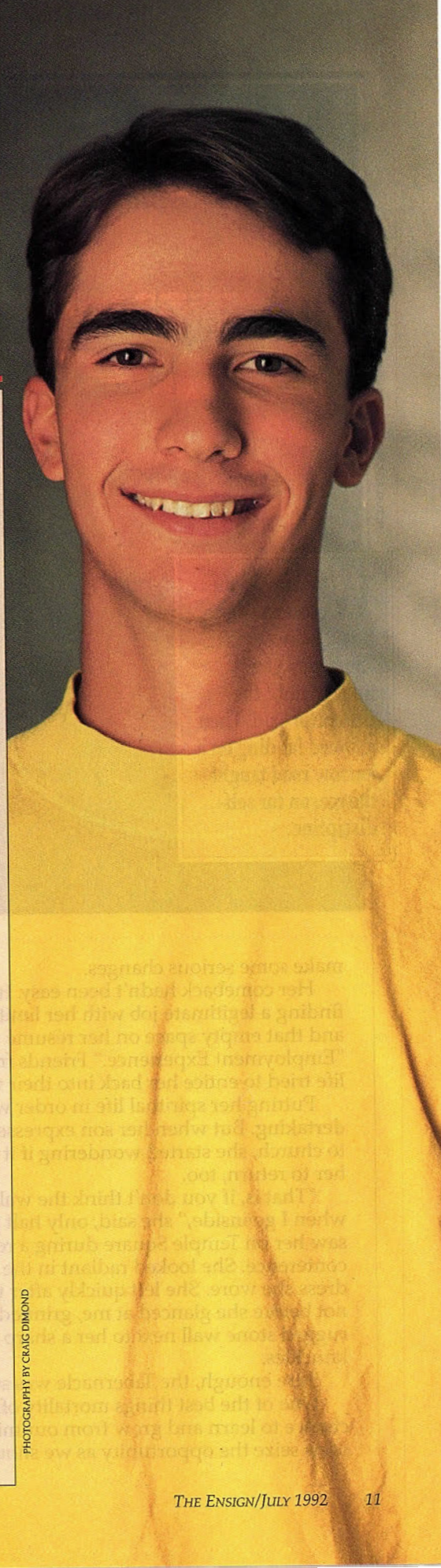
THE MIRACLE OF CHANGE

*Parents can help
youths discard myths
about repentance and
find spiritual growth.*

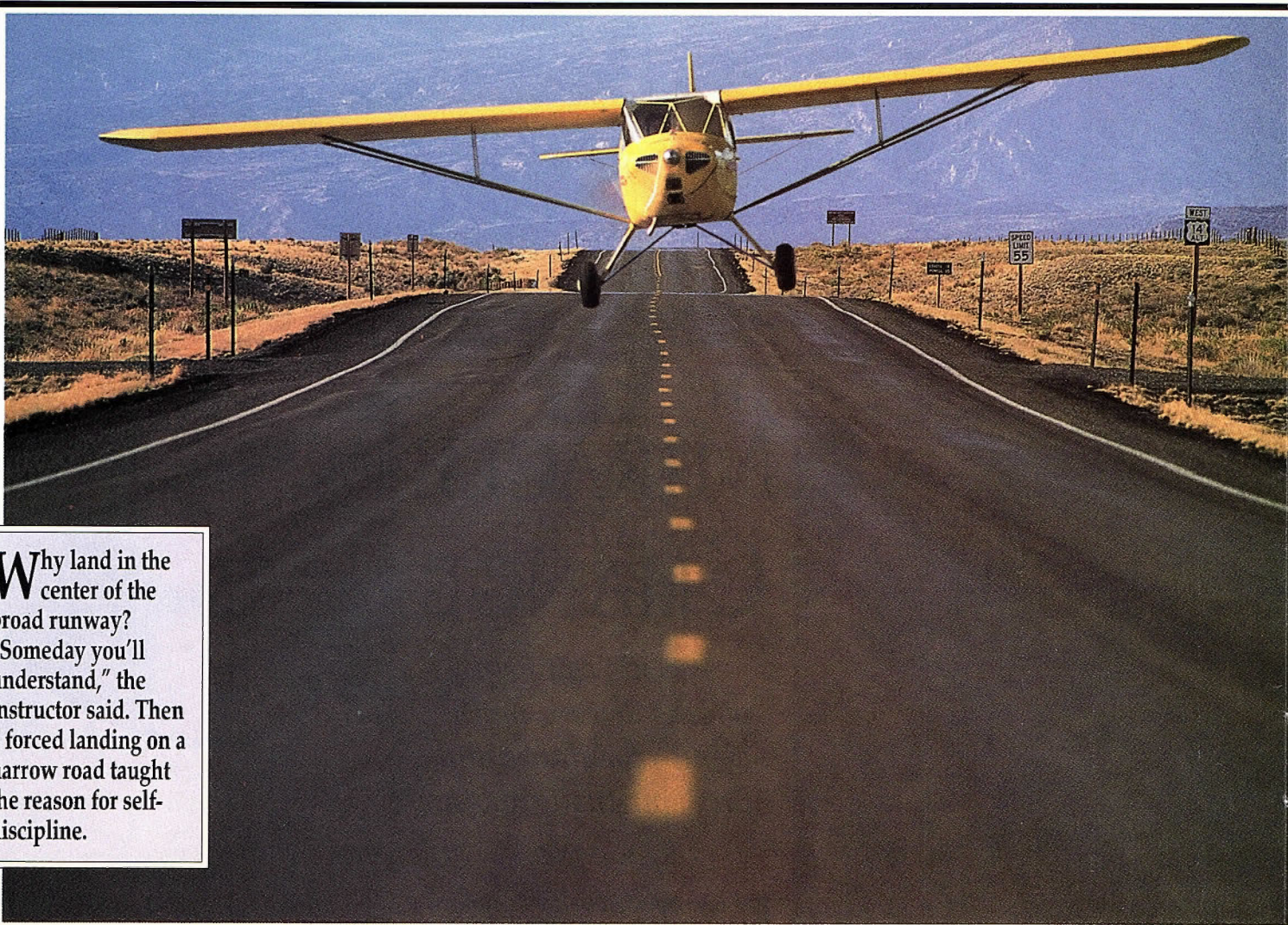
By Joseph Walker

In retrospect, it's almost miraculous that she was still around at age thirty-six. She had seen more than her share of the dark side of life in her quest for a lifestyle that could bring all the satisfactions of the world. When I first met her fifteen years ago, she told me there was no room for God in her life.

But now she wasn't so sure. Her family had disowned her. Her friends had abandoned her. The men in her life had all disappeared—except for one, and he was in prison. Two of her children had been taken away because of behavior problems. Without so much as a high school diploma, she had been unable to support the son who lived with her. Eventually she accepted employment that was immoral, if not illegal. Life in the fast lane had slowed to a humiliating crawl, and she decided she had to



PHOTOGRAPHY BY CRAIG DIMOND



Why land in the center of the broad runway? "Someday you'll understand," the instructor said. Then a forced landing on a narrow road taught the reason for self-discipline.

make some serious changes.

Her comeback hadn't been easy. It was tough finding a legitimate job with her limited background and that empty space on her résumé under "Employment Experience." Friends from her former life tried to entice her back into their world.

Putting her spiritual life in order was a major undertaking. But when her son expressed a desire to go to church, she started wondering if it was time for her to return, too.

"That is, if you don't think the walls will crumble when I go inside," she said, only half joking, when I saw her on Temple Square during a recent general conference. She looked radiant in the modest pastel dress she wore. She left quickly after the session, but not before she glanced at me, grinned, and gave the rugged stone wall next to her a sharp rap with her knuckles.

Sure enough, the Tabernacle was still standing.

One of the best things mortality offers us is the chance to learn and grow from our mistakes. Few of us seize the opportunity as we should. But the

possibility of change is always there, with its hidden promise of peace, happiness, and a better way of life.

Fortunately, few of us have to change as drastically as my friend did. Perhaps few parents will have children in so dire a moral predicament as she was. Still, it's comforting to know that repentance, Heavenly Father's plan for eternal change, is available to us. Isaiah wrote that "though your sins be as scarlet, they shall be as white as snow." (Isa. 1:18.) More recently, the First Presidency has taught: "The miracle of forgiveness is real, and true repentance is accepted by the Lord." (*For the Strength of Youth*, Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1990, p. 18.)

The gift of repentance is possible because of the atonement of Jesus Christ. Everyone who has ever sinned—and that includes all of us—needs to remember this. Since "there cannot any unclean thing enter into the kingdom of God" (1 Ne. 15:34), and since we have all become spiritually unclean because of sin (see 1 Jn. 1:8), none of us would be worthy of exaltation without benefit of the Savior's

intercession. Christ said, "For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent they must suffer even as I." (D&C 19:16-17).

On the surface, repentance doesn't sound like much to ask in exchange for eternal life with God. But based on some of the myths I've heard from otherwise well-informed teenagers, I'd say many of them don't really understand what it means to repent. With so much misinformation about repentance floating around, concerned parents and leaders might want to debunk a few of these myths.

Myth: Repentance means that we simply stop doing something wrong.

While it's true that the need for repentance is usually manifest in our actions, improper conduct is generally symptomatic of deeper problems. For example, it's difficult for someone who doesn't have a testimony of tithing to live the doctrine. A young woman with poor self-esteem may have a hard time saying no to advances from a popular young man. One who doesn't believe in God isn't going to see why we shouldn't take the Lord's name in vain.

Young people need to understand that repentance isn't just changing what we do. It is closely related to what we *are* and what we *believe*. When we truly repent, we change our hearts and our minds, not just our behavior. Oh, we'll be better behaved, all right, but it won't be because we suddenly decided to stop sinning. It will be because we have been purified. We become like the people of King Benjamin, having "no more disposition to do evil, but to do good continually." (Mosiah 5:2.)

A young friend of mine was struggling with a bad habit. It wasn't critical, but the weakness made it difficult for him to feel good about himself. We discussed techniques he could use to fight the problem: thought substitution, situation avoidance, accountability, even memorizing the words to the song "I Am a Child of God" for emergencies. They were good ideas, and they helped—for a while. But soon we were back at the drawing board, trying to figure out why he couldn't harness his good intentions. He wanted to change, but he couldn't make it stick.

During one conversation, I asked if he had been going to Heavenly Father for help.

"You mean like a priesthood blessing?" he asked.

"I mean in your prayers. You've been praying about this, haven't you?"

He paused. "Well, not exactly." He hesitated another moment, then added: "I haven't been praying much lately. To tell the truth, I've never really prayed much."

"Why not?" I asked.

"I don't know," he said. "I guess I'm not sure how much good it does."

He wasn't sure if there was really someone out there to hear his prayers. So for the next several weeks we largely ignored his problem and focused our attention on his testimony. I suggested several faith-promoting books and stories and certain inspiring audiocassettes and videotapes to review. I helped him become involved in service projects and other events where I knew he would *feel* something. Before long he was praying regularly and feeling better about himself and his relationship with Heavenly Father.

And his problem? As he grew spiritually, it became less . . . well, problematic. The title of President Spencer W. Kimball's book says it: *Faith Precedes the Miracle*. In teaching our children, we would do well to remember that the most significant factor in repentance isn't discipline, it's faith.

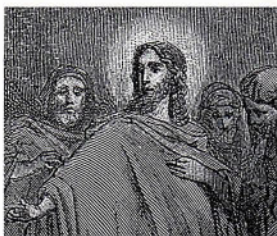
Myth: I don't have to repent right now. I can do whatever I want until I'm ready to go on my mission (or get married in the temple) and then repent.

There's a certain devilish logic to this point. But while it's true that young people may repent of sin and may still enjoy the blessings of missionary service and temple marriage, many others are denied those privileges because they are unable to escape patterns of disobedience established during their teen years.

When my brother was learning how to fly, it bothered him that his instructor so strongly emphasized landing the plane with the nose right on the white line that split the runway in half. Being something of a free spirit, he couldn't understand all the fuss—the runway was so wide and the plane he was flying was so small.

"Someday you'll understand," his instructor said each time my brother complained about repeating the procedure.

"Someday" came several years later when my



*"For behold, I,
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DETAIL FROM THE WIDOW'S MITE, BY PAUL GUSTAVE DORÉ

Some young people may believe that repentance is between them and their Heavenly Father alone. But they need to know that the bishop's involvement is important too.



brother had to make an emergency landing on a narrow country road. He didn't have much room to spare. He avoided potential disaster, just a few yards away from either wingtip, because he was so well-practiced at making steady, centered landings.

Parents can teach their children that it's this way with any good habit; practice and consistent effort make it part of you. Similarly, the longer you cling to bad habits, the more difficult they are to eliminate.

That's where the "I'll-repent-when-I-have-to" argument breaks down. By the time procrastinators are ready to repent, it's usually very difficult to change established patterns of living. Physical dependencies, such as those formed with drugs, tobacco, and alcohol, can take a lifetime to overcome. The emotional consequences of promiscuity, unfaithfulness, and

dishonesty can be just as real—and just as debilitating.

Of course, we're assuming that everyone will eventually want to change. Sadly, by procrastinating repentance, many young people drift so far away from the Spirit that they lose all desire to repent—even the desire to do it "someday." And then there are those who honestly intend to repent but never get around to it before tragedy strikes—a horrible car accident while they are "under the influence," for example, or an incurable sexually transmitted disease.

Many Latter-day Saint teenagers think repentance is like a "Get out of jail free" card in the game of Monopoly. We need to help them understand that while repentance is indeed a wondrous gift, it won't save them from the mortal consequences of sin. Even

the most sincere repentance won't undo damage to the lungs from smoking. It won't clear up a jail record, and it can never restore lost innocence; moreover, it can never give back to another person what they may have lost.

But it can help us turn negatives in our lives into positives, and it can purify us so we can receive God's eternal blessings. The gift of repentance was given to us freely through the grace of Jesus Christ, but we must choose to take advantage of it. *For the Strength of Youth* reminds young people, "If you have sinned, the sooner you begin to make your way back, the sooner you will find the sweet peace and joy that come with the miracle of forgiveness." (P. 18.)

Myth: Repentance is strictly between Heavenly Father and me. I don't need to confess my sins to my bishop, because the only one who can forgive me is the Lord.

There's a lot of truth in this sentiment that needs to be protected, but as a whole, the statement is a good example of how truth is sometimes mingled with error in tempting us.

Forgiveness is, ultimately, the Lord's to bestow, and His relationship with the penitent sinner is critical to repentance. But young people should know that the bishop's involvement is important, too. *For the Strength of Youth* says, "Priesthood leaders can assist the transgressor in the process of repentance." (P. 18.) Bishops can do this, in Christlike ways, because they are acting as agents of the Lord; and He wants us to have the opportunity to associate with our bishops.

There are at least five reasons why the bishop can do things for us no one else can do.

1. *He loves us.* One of the great gifts Heavenly Father gives his bishops is the gift of love. It fills their hearts and provides motivation for the long hours they spend in their callings. Yes, duty and testimony are also motivational. But most bishops do what they do because they care. And when you have sinned, you need all the caring support you can get.

2. *He is our priesthood leader.* The Lord has established an orderly way to deal with Church concerns. When we violate the laws of God, repentance requires that we report that violation to His representative. "Full repentance of some sins requires that we not only confess and resolve them with the Lord but that we also do so with the Church. The bishop and stake president have been appointed by revelation to serve as judges in these cases."

(*For the Strength of Youth*, p. 18.)

3. *He is entitled to inspiration for us.* Of course, we're entitled to inspiration for ourselves, too. But sin dulls our spiritual sensitivity. At such times it's comforting to have someone else we can turn to for spiritual counsel.

4. *He knows how to keep a confidence.* The bishop is someone young people can talk to about anything, knowing that no one else is ever going to hear about it. A teenager should be able to feel that confidence with parents, too. There may be few other people a young person can trust with painful truths.

5. *He wants us to succeed.* It's not because he doesn't need another problem. He wants us to succeed because he cares about us and because he loves the Lord. If he can help us return to Christ through repentance, then he is helping the Lord accomplish His work and glory: bringing to pass "the immortality and eternal life of man." (Moses 1:39.)

Just before I was released as bishop, I had the privilege of meeting with someone who had turned her life around. We had worked together as she sought to overcome sin, and I was proud of the changes she had made. I couldn't think of a better way to finish my service as bishop than to be able to say to a humble, repentant soul, "It's over. You've paid the price, and as far as the Church is concerned, your repentance is complete." It was a sweet meeting, as it

always is when God's plan of repentance has been sincerely followed.

To those who repent, *For the Strength of Youth* promises, "You will feel and experience the power of the Spirit of the Lord, you will come to know the truth, and you will gain confidence in yourself and the Lord. The Savior taught, 'The truth shall make you free' (John 8:32). As you grow in that truth and freedom, you will experience the peace of the Lord Jesus Christ, a peace that brings great strength." (P. 18.)

That's the real miracle of forgiveness, for young and old alike—finding strength through practicing humility, truth through conquering error, peace through enduring tribulation. It's the miracle of change.

And perhaps that is the greatest miracle of all. □

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*"As you grow in
... truth and
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COUNTERING KORIHOR'S PHILOSOPHY

By Gerald N. Lund

What Korihor taught is as contemporary as today's TV shows. Alma's approach is still the right response.

President Ezra Taft Benson has often reminded us that all of the major Book of Mormon writers said they were writing for our day. Consequently, "we should constantly ask ourselves, 'Why did the Lord inspire Mormon (or Moroni or Alma) to include that in his record? What lesson can I learn from that to help me live in this day and age?'" (ENSIGN, Jan. 1992, p. 5.)

In Alma 30, Mormon gives a lengthy account of a man he calls "Anti-Christ" (Alma 30:6), including a detailed summary of his false teachings. Using President Benson's guideline, let us examine the story of Korihor to see why Mormon felt it important to tell us his story.

First, though, it will help to look at some philosophical terms used by contemporary philosophers. Doing so will help us see the deviousness—and the attractiveness to the carnal mind—of Korihor's teachings (which were Satan's teachings).

Metaphysics is the branch of philosophy that deals with the nature of reality. It tries to answer the question "What is real?" The question of whether there is a God and a spiritual world beyond the natural world we know is a metaphysical question. Though today we often use the word *supernatural* in a more limited sense, originally it referred to a world higher, or above, the one we see and experience with our physical senses.

The second area of philosophy we will consider is **axiology**. Axiology is the study of ethics and values. It wrestles with such questions as "What is good?" "What is ethical?" "What are right and wrong?"

A third branch of philosophy is **epistemology**. Epistemology is the study of *how* we know what is real or true. There are numerous epistemological systems. Some apply directly to what Korihor was teaching the Nephites:

Authoritarianism is the system by which truth is learned from those who are authorities or experts. We trust learned men or women, such as parents, teachers, religious leaders, and consultants, to give us truth in their areas of expertise.

Rationalism refers to gaining truth through logic. In rationalism we ask, "Does it make sense? Is it logical?"

Pragmatism determines whether something works. The business world is often pragmatically oriented, focusing on whether a new product or marketing strategy actually produces the desired results. If it works, it is valid; if it doesn't, it is rejected.

Empiricism uses observation or personal experience to arrive at truth. This knowledge is gathered primarily through the senses—through what one sees, touches, hears, smells, and tastes.

Which of these systems do Latter-day Saints subscribe to? The answer, of course, is all of them. But we also rely on another way of knowing truth: **divine revelation**. In this method, truth comes either directly from God or indirectly through his prophets.

Whether he recognizes it or not, every person holds to a metaphysical position, trusts in at least one system of epistemology, and holds a personal axiology or set of values and ethics. Furthermore, these three areas of our own philosophy are interrelated. Our metaphysics (our view of reality) influences our epistemology (the way we gain knowledge), and together the two determine our axiology (our values).

Let's suppose, for example, that a person like Korihor rejects the idea that there is a spiritual dimension to life. That metaphysical position automatically determines what that person will accept as truth. Revelation is rejected because the reality of God is rejected. Deciding what is good and bad, therefore, will not be dependent on any set of God-given laws or fear of eternal consequences.

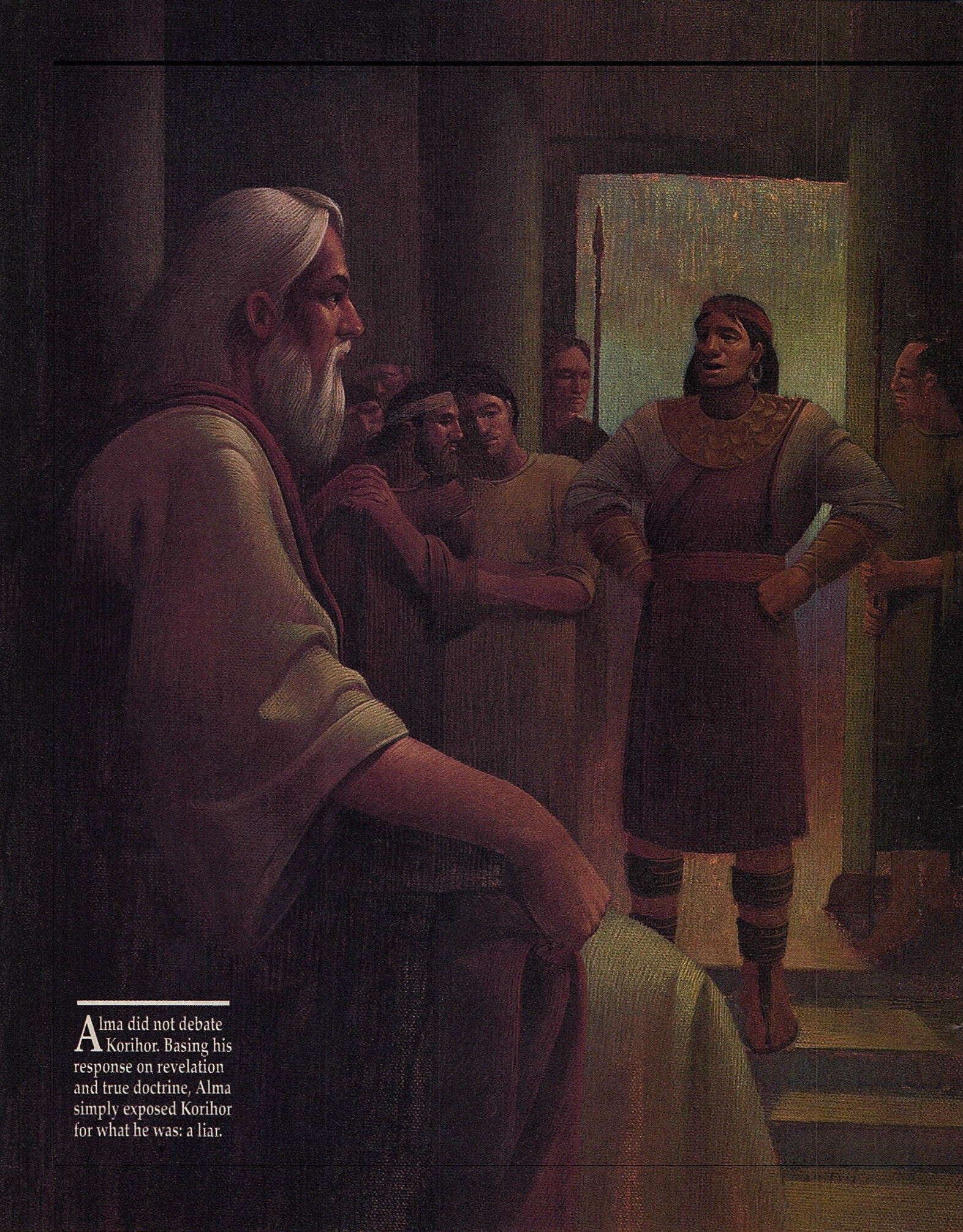
This was Korihor's fundamental lie.

KORIHOR'S COROLLARIES

Like any philosophical system, Korihor's doctrine had metaphysical, epistemological, and axiological aspects. Together, they enabled him to convince many



Korihor taught that there was no God and no ultimate right or wrong. His were lies of cosmic proportions.



Alma did not debate Korihor. Basing his response on revelation and true doctrine, Alma simply exposed Korihor for what he was: a liar.

to reject the traditional values taught by the Church.

For example, Korihor's argument that "ye cannot know of things which ye do not see" (Alma 30:15) reveals his epistemology—his system of determining truth—to be primarily empirical, or based on observation and use of the senses. (See chart 1.) However, the Apostle Paul says, "Faith is . . . the *evidence* of things *not seen*." (Heb. 11:1; italics added.) Korihor's stance, however, is, "If you can't see it, you can't know it." He therefore rejects prophecy because prophecy deals with the future, and you cannot "see," or experience, the future with the physical senses. Consequently, all talk of a future Savior and redemption is to be rejected on principle.

There are a number of corollaries, or inferences, that flow out of Korihor's fundamental philosophy. The first of these is revealed when Korihor is arrested and taken before Giddonah, the high priest. Giddonah demands to know why, if Korihor is correct in what he said, the people find so much joy in their religious experience. (See Alma 30:22.)

Korihor's answer goes something like this (see vs. 23–28): There are two explanations for why people believe in religion. First, they have been indoctrinated by their parents (the "foolish traditions" of the fathers), and second, they have been deceived by religious leaders whose motives are personal gain—money and/or power. Further, Korihor's philosophy—expressed in his teaching to the people—is that this indoctrination of the people brings psychological abnormalities—"derangement" or a "frenzied mind." (V. 16.) Since there is no God and since religion is a farce, Korihor concludes, we can live as we please without fear of eternal consequences.

Giddonah decides that Korihor's case warrants the full attention of Alma, so Korihor is taken to Alma

in Zarahemla. It doesn't take Alma long to determine the ultimate source of Korihor's teachings. "The devil has power over you," he says to Korihor, "and he doth carry you about, working devices that he may destroy the children of God." (V. 42.) Later, after Korihor is struck dumb, he confirms Alma's words. "The devil hath deceived me," he admits, "for he appeared unto me in the form of an angel, . . . and he taught me that which I should say." (V. 53.)

Why would Satan care about such things as our view of metaphysics and epistemology? Because if he can shape our views on those issues, then those views provide a basis, as Alma declares, to "destroy the children of God." (V. 42.) The philosophy Satan taught Korihor is a rational system. It is not true, but it is rational! If we accept the assumption that there is no super-natural reality, then it logically follows that there is no God. If that is the case, then man is the supreme being. It also follows that if there are no eternal realities, then there are no eternal consequences for man's actions. Korihor's reasoning is that man himself determines what is right and wrong, not some set of rules laid down by a group of phony religious leaders claiming to speak for a God who doesn't exist.

This is the heart of Korihor's doctrine. By preaching his false philosophies, Korihor accomplishes Satan's designs in grand fashion. Note Mormon's description of the end result of his teachings: "And thus he did preach unto them, leading away the hearts of many, causing them to lift up their heads in their wickedness, yea, leading away many women, and also men, to commit whoredoms." (V. 18.)

What a victory for Satan! This is not just wickedness. The people are *proud* in their wickedness! And why shouldn't they be? Korihor has convinced them

KORIHOR'S PHILOSOPHICAL FOUNDATIONS

Epistemology: "How do you know what is true?" (Alma 30:12–15)

YOU CAN'T KNOW WHAT YOU CAN'T SEE OR EXPERIENCE.	THEREFORE →	YOU CAN'T KNOW THE FUTURE (YOU CAN'T SEE IT).	THEREFORE →	PROPHECIES CANNOT BE TRUE.	THEREFORE →	YOU CAN'T KNOW OF CHRIST OR OF HIS ATONEMENT.
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Metaphysics: "What is real?" (Alma 30:17–18)

MEN FARE BY THEIR OWN MANAGEMENT.	THEREFORE →	SUCCESS DEPENDS ON ONE'S STRENGTH AND GENIUS.	THEREFORE →	THERE IS NOTHING BEYOND THIS LIFE.	THEREFORE →	MAN IS THE SUPREME REALITY.
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Axiology: "What is good? What is right?" (Alma 30:17)

THERE IS NO GOD, NO REVELATION, AND MAN IS THE SUPREME REALITY.	THEREFORE →	THERE IS NO DIVINE SET OF LAWS, NO ULTIMATE RIGHT OR WRONG.	THEREFORE →	WHATEVER WE DO IS NOT A CRIME.	THEREFORE →	MORALS AND VALUES COME ONLY FROM HUMAN EXPERIENCE.
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that there is no God and no ultimate right and wrong. All the "psychological hangups" they feel—guilt, shame—are simply the result of the foolish teachings of ignorant parents or self-serving religious leaders.

KORIHOR TODAY

President Ezra Taft Benson has taught that "the Book of Mormon exposes the enemies of Christ. It confounds false doctrines and lays down contention. (See 2 Ne. 3:12.) It fortifies the humble followers of Christ against the evil designs, strategies, and doctrines of the devil in our day. The type of apostates in the Book of Mormon are similar to the type we have today. God, with his infinite foreknowledge, so molded the Book of Mormon that we might see the error and know how to combat false educational, political, religious, and philosophical concepts of our time." (ENSIGN, Jan. 1988, p. 3.)

Today, the world is permeated with philosophies similar to those taught by Korihor. We read them in books, see them championed in the movies and on television, and hear them taught in classrooms and sometimes in the churches of our time. Note just a few examples drawn from modern writings:

"We believe that traditional dogmatic or authoritarian religions that place revelation, God, ritual, or creed above human needs and experience do a disservice to the human species. . . . Traditional religions often offer solace to humans, but, as often, they inhibit humans from helping themselves or experiencing their full potentialities. . . . Too often traditional faiths encourage dependence rather than independence." ("Humanist Manifesto II," *The Humanist*, Sept./Oct. 1973, pp. 5–6; compare Alma 30:14, 16, 27–28.)

"We can discover no divine purpose or providence for the human species. . . . No deity will save us; we must save ourselves. Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. They distract humans from present

concerns, from self-actualization, and from rectifying social injustices." (Ibid; compare Alma 30:18, 23–24, 27–28.)

"Science affirms that the human species is an emergence from natural evolutionary forces. As far as we know, the total personality is a function of the biological organism transacting in a social and cultural context." (Ibid; compare Alma 30:17.)

"Whether we ought to follow a moral principle or not would always depend upon the situation. . . . In some situations unmarried love could be infinitely more moral than married unlove. Lying could be more Christian than telling the truth. . . . Stealing could be better than respecting private property. . . . No action is good or right of itself. It depends on whether it hurts or helps. . . . There are no normative moral principles whatsoever which are intrinsically valid or universally obliging. We may not absolutize the norms of human conduct." (*Situation Ethics: True or False? A Dialogue between Joseph Fletcher and John Warwick Montgomery*, Minneapolis, Minn.: Dimension Books, 1972, back cover. Compare Alma 30:17.)

Here we see clear evidence of Mormon's inspiration to give us a full account of Korihor and his teachings. Korihor's teachings are old doctrine, and yet they are ideas as modern as today's high-speed printing presses and satellite dishes.

A PROPHET'S ANSWER

So how do we deal with these false philosophies? Fortunately, Mormon not only gave us Korihor's doctrines, he also gave us an inspired answer to them. This is the real value of the Korihor account.

The first thing to note is that Alma does not get into philosophical debate with Korihor. He doesn't allow himself to be pulled onto the ground that Korihor tries to define as the area of debate. There is a great lesson in that. We combat false philosophies with

ALMA'S ANSWER TO KORIHOR (ALMA 30:32–45)

KORIHOR, YOU KNOW . . . BUT YOU SAY . . .	THEREFORE . . .	I SAY . . .
WE DON'T PROFIT FROM OUR SERVICE IN THE CHURCH.	YOU DELIBERATELY TWIST THE TRUTH.	YOU ARE POSSESSED OF A "LYING SPIRIT" (ALMA 30:42)
YOU CANNOT PROVE THERE IS NO GOD.	YOU ARE NOT CONSISTENT WITH YOUR OWN STATEMENTS.	
YOU BELIEVE THERE IS A GOD.*	YOU ARE LYING TO YOURSELF AND TO US.	
THERE ARE MANY SIGNS THAT PROVE GOD LIVES.	YOU WON'T ACCEPT TRUTH WHEN IT IS GIVEN TO YOU.	

*NOTE KORIHOR'S LATER CONFIRMATION OF THIS. (SEE ALMA 30:52.)



revelation and true doctrine, not academic debate.

Second, Alma exposes Korihor for what he is. (See chart 2 for a summary of how Alma dealt with Korihor.) In effect, Alma says to Korihor: "You know that we don't profit from our service in the Church, but you say we glut ourselves on the labor of the people. Therefore I say you deliberately twist the truth." It all comes down to one irrefutable conclusion: Korihor is a liar.

But there is more to Alma's answer than that. Alma takes Korihor's own philosophy and catches him in a trap of his own making. Korihor teaches that we can know only what we can see. (See Alma 30:15.) But when questioned, Korihor categorically denies that he believes there is a God. Alma then asks, "What evidence have ye that there is no God, or that Christ cometh not? I say unto you that ye have none, save it be your word only." (V. 40.)

It is an inspired insight on Alma's part. Korihor is not consistent in his own thinking. If we truly can know only those things for which we have empirical evidence, then we cannot teach there is no God unless we have evidence for that belief. And Korihor has no evidence.

Korihor will consider only evidence that can be gathered through the senses. In such a system, it is much easier to prove there *is* a God than to prove there is not a God. To prove there is a God, all it takes is for one person to see, hear, or otherwise have an experience with God, and thereafter the existence of God cannot be disproved. But here is what it would take to *prove* there is no God: Since God is not confined to this earth, we would have to search throughout the universe for him. We assume God is able to move about, so it would not be enough to start at point A in the universe and search through to point Z. What if after we leave point A, God moves there and stays there for the rest of the search?

In other words, for Korihor to say that there is no God, based on the very criteria he himself has established, he would have to perceive every cubic meter of the universe simultaneously. This creates a paradox: In order for Korihor to prove there is no God, *he would have to be a god himself!* Therefore, in declaring there is no God, he is acting on "faith," the very thing for which he so sharply derides the religious leaders!

No wonder Mormon chose to detail the story of Korihor. It teaches a great lesson for our day. No matter how clever, how sophisticated the philosophies of an anti-Christ may seem, they are not true. They are riddled with contradictions, errors, and false assumptions. The gospel, on the other hand, is truth—truth that has stood the test of centuries, truth that can withstand rational examination, truth that is pragmatic and practical, truth that can be confirmed through personal experience. A believer need not apologize for his or her beliefs, for these beliefs withstand every scrutiny much more efficiently than do the doctrines of Satan.

A FINAL, TRAGIC LESSON

There is another lesson that Mormon draws from the story of Korihor. After Korihor is confounded by Alma, he demands a sign before he will believe. Korihor receives his sign—he is struck dumb, and evidently deaf as well. (See Alma 30:51.) In that pitiable state, Korihor resorts to begging for his livelihood. He finally goes among a people called the Zoramites, and there he is "run upon and trodden down" until he dies. (V. 59.)

Mormon summarizes the lesson he wants us to learn: "And thus we see the end of him who perverteth the ways of the Lord; and thus we see that the devil will not support his children at the last day, but doth speedily drag them down to hell." (V. 60.) How unlike God and his dealings with his children!

Another lesson to be learned from Korihor is found in the following chapter, after Mormon finishes telling the story of Korihor. In Alma 31, Mormon begins the account of a missionary effort among the Zoramites. Alma, two of his sons, and the sons of Mosiah go to the land of Antionum to try to reclaim the apostate Zoramites.

Remembering that it was the Zoramites who killed Korihor, note the following phrases from Alma 31 that describe their beliefs:

- They "had fallen into great errors." (V. 9.)
- They had rejected traditions that they felt were "handed down . . . by the childishness of their fathers." (V. 16.)
- They did not want to be "led away after the foolish traditions of our brethren," which they believed did "bind them down to a belief in Christ." (V. 17.)
- They refused "to believe in things to come, which they knew nothing about." (V. 22.)

Familiar echoes? Indeed. The Zoramites represent the end product of Korihor's own philosophy. How ironic that Korihor should meet his death at the hands of a people who practiced what he preached!

Korihor's teachings were based on lies. Indeed, Korihor himself confessed this when he wrote, after he had been stricken dumb, that he "always knew there was a God." (Alma 30:52.) Yet Korihor had tried to teach people that happiness is to be found independent of God and the gospel. The Book of Mormon shows that this is not possible. The philosophy Korihor taught, so pervasive among us today, leads to a dead end. This is undoubtedly why, under the power of inspiration, Mormon gave his detailed account of Korihor and his false teachings—so that we today may more easily distinguish between Christ and anti-Christ, between eternal life and spiritual death. □

Gerald N. Lund, a zone administrator in the Church Educational System, serves as bishop of the Bountiful Fifty-second Ward, Bountiful Utah Mueller Park Stake.

When the bishop phoned to ask if he could visit my husband and me in our home, I wanted to say no. The last thing we wanted was a lecture on why we should be in church. However, believing it wrong to not welcome priesthood representatives, particularly the bishop, into our home, I grudgingly agreed to his visit.

The night of the visit arrived. Lacking a reason to cancel the appointment, we waited uneasily. To my dismay, the bishop was late. That compounded my misgivings at having felt obligated to agree to the meeting in the first place.

Finally, the doorbell rang. My husband, Jim, and I greeted the bishop, who was accompanied by a regional representative.

Our apprehensions melted as the bishop told us how they'd been led to our home after much prayer. Jim and I were touched by their concern and by the warm spirit they'd brought into our home.

Then the bishop asked, "Do you have any problems that we can help resolve?"

"No," we answered.

"Has anyone offended you?"

"No."

The bishop then asked the question that changed our life. "Is there any reason you can't come to church on Sunday?"

Regarding each other for a moment, Jim and I knew there was only one honest answer. We turned to the bishop and shook our heads. "No."

Our worries about being snubbed by ward members the next Sunday proved to be groundless. From the moment we entered the building, various ward members showered us with kind attentions. Their love helped us feel right at home.

In the year since the bishop's visit, I have often thought about his final question. While I knew then that there was no real reason for our not being in church, I've since learned some very good reasons why we—and everybody, in fact—should be there.

First, God loves and cares about all of his children, even when we aren't living up to our potential. That truth hit home one night a few years ago when our house could have burned down.

The fire department responded quickly to our call, and the blaze in our bedroom (caused by a small electric appliance, plugged in but turned off) was soon controlled.

One of the firemen said to me as he left, "You were lucky—five more minutes and we couldn't have saved

your home." Then, referring to both the power failure at our house that preceded the fire and the smoke I'd detected, he added, "You were warned of the danger in time to avoid it."

That last sentence gave me pause. Where had I heard those words before? Then I remembered: a line in my patriarchal blessing reads, "You will be warned of danger in time to avoid it." Stunned by such a direct fulfillment of a patriarchal promise, I knew then as never before that God loves me unconditionally. It was humbling to know that he was mindful of my needs even when I'd distanced myself from him. He wants all people to learn of him, to honor their covenants with

him, and to follow the example of his Son.

Another reason to attend church is to receive instruction and counsel from inspired leaders and teachers. (See Moro. 6:9.) They, too, love us and are concerned about our welfare. My husband and I learned that when the bishop and regional representative visited our home with the purpose in mind of truly helping us, not out of duty but out of love.

Last, regular church attendance enables us to enjoy the love, spirit, and testimonies of our fellow Saints. The hand of fellowship can be stronger than the grip of inactivity; the testimonies, spoken or not, of ward members are a powerfully motivating, healing balm.

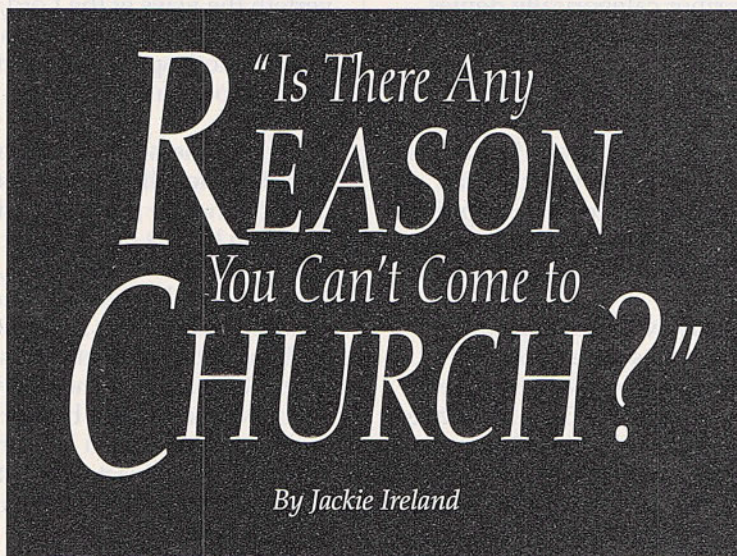
One Sunday soon after our return to church, Jim was out of town, so I attended church alone. The president of our Sunday School class welcomed me and asked about Jim. I explained Jim's absence, adding, "But you don't have to worry about us coming to church—we're here to stay."

The good brother responded, "Oh, I wasn't worried about that. I just wanted to be sure Jim wasn't ill."

A ward filled with dedicated Saints was there to welcome and to love, not to condemn or rebuff.

Our experience is nothing that would make headline news, but to us it was a miracle of love and caring that has wrought a mighty change in our lives. We learned that there is no burden that cannot be lightened by the Lord and his servants, and no joy comparable to the joy found in living the gospel and mingling in the good company of the Saints. Ours is a gospel of love. □

Jackie Ireland serves as Relief Society compassionate service leader in the Santa Monica Second Ward, Los Angeles California Santa Monica Stake, and as a temple worker in the Los Angeles Temple.





"No" was the only honest answer to our bishop's question. And we've never regretted saying it.

THE SUMMER OF MY

By A. J. Rock



Tribal elders taught that if you caught a chipmunk, being careful not to harm it, the chipmunk imparted some of its speed to you as a gift.

ACCOUNTABILITY

The summer I turned eight, an incident occurred that has since become a cornerstone of my character. It was as close as I have come to having what my Native American ancestors call the vision quest—essentially a test that reveals character.

That summer, my father conferred with my grandmother about my having more responsibility. My grandmother reluctantly agreed. School was out, and Father reasoned that I could manage a responsibility that would require three hours a day.

He told me that my new job would involve caring for livestock. Since I had already been feeding the horses and the chickens, I thought maybe he wanted me to now begin to exercise the horses, which meant that I would have to learn how to ride solo!

But he had something completely different in mind. One morning, he carefully separated a ragtag flock of twenty sheep and goats from my grandmother's flock. I was to care for these lame, sick, and blind ones—the senile, the pregnant, the newborns and their nursing mothers—in short, the outcast animals.

I had mixed emotions about my little flock. My pity and compassion for them was offset by youthful excitement at the prospect of tending them out in the wilds where I could play as they grazed. Grandmother knew of my desire to play while tending sheep, because that was what I had done whenever I had gone herding with her. So she was not enthusiastic about my new role as shepherdess.

As for me, my one desire that summer was to catch a chipmunk, because they were rarely captured. The tribal elders taught that if you caught a chipmunk, being careful not to harm it, the chipmunk had to impart some of its speed to you as a gift. I was determined to be the first girl in my family to catch a chipmunk

and was therefore on a constant chipmunk watch.

On the first few outings with my flock, I searched for chipmunks without any success. As the days passed, I began taking my flock out for longer periods of time, driving them farther from the homestead. Late one afternoon, I took my flock in a southward direction, toward a big mesa, for two reasons: first, for chipmunks, and second, for a change of scenery. Several trails led to the top, and I took the oldest and easiest, which did not require any climbing.

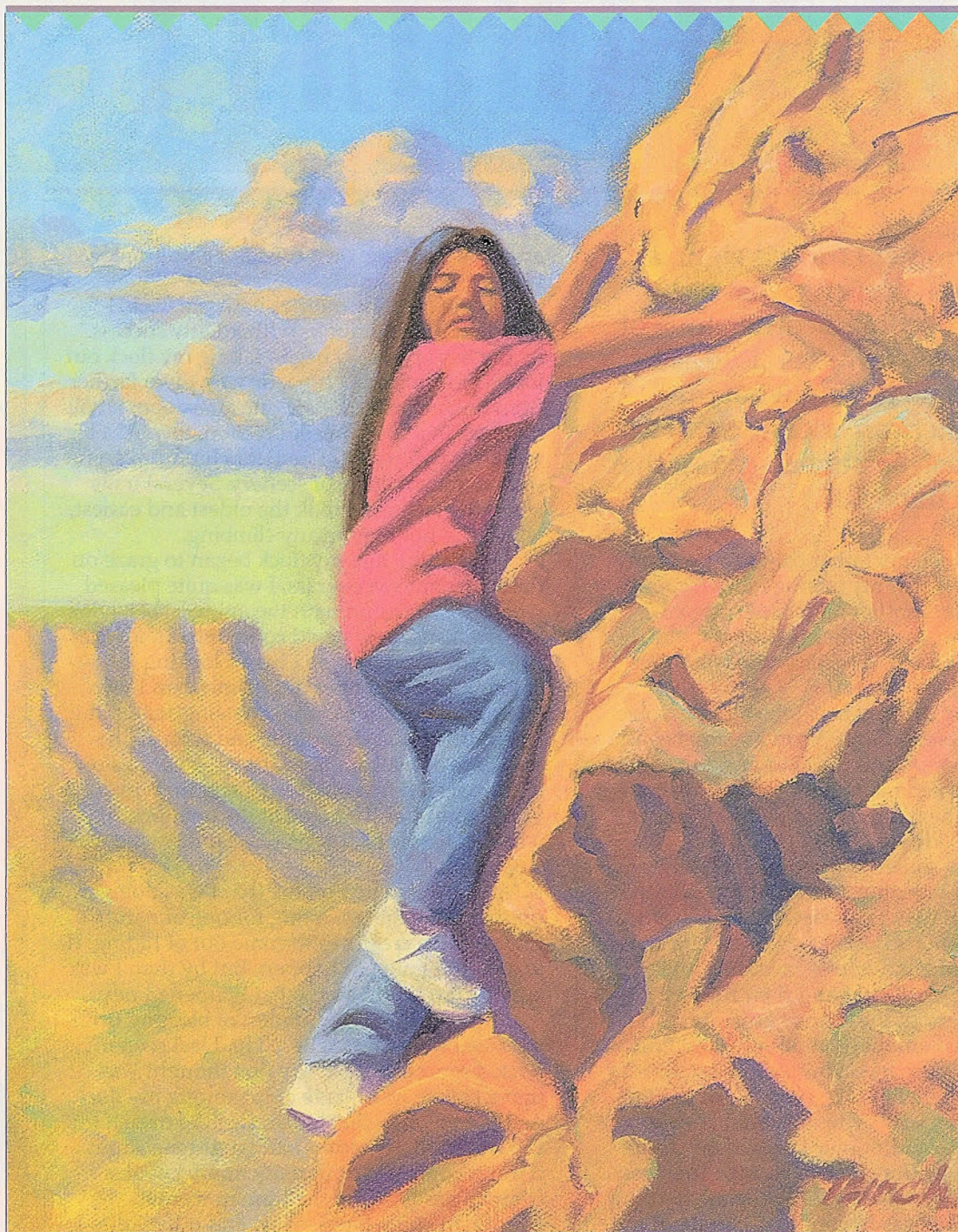
Once at the top, my flock began to graze on the abundant sweet grass. I was quite pleased with my choice and with the animals' behavior. The mesa meadow could content them for the rest of the afternoon, so I began looking for chipmunks. No sooner did I blink than I saw one sitting on a tree stump chewing something. I crept up on the chipmunk, and with all the swiftness in me, I grabbed for it. I was too slow; it disappeared in a hole in the stump. With a stick, I poked and banged at the opening. All was silent and still. I waited . . . and waited. No chipmunk.

At last it dawned on me that I was doing a pretty idiotic thing waiting for one of nature's most elusive creatures to come out of hiding. It just wasn't going to happen. But by then I was already too late to stop what happened next.

I heard a great commotion of bleating from the side of the mesa where I had last seen my flock. I sensed danger. My first thought was that a coyote must have crept among my flock. As I ran towards that ledge, steeling myself for the worst, all my father had taught me about coyotes coursed through my mind: coyotes frighten easily; often the human scent is enough to chase them away; and if they don't frighten right away, making a lot of noise will do the trick. Yes, Father, but what if they don't get frightened and run away? I couldn't remember ever getting an answer to my last question. I ran faster, compelled by fear for my little flock.

I was not prepared for what I saw next. Several hundred feet below the ledge lay

ILLUSTRATED BY CHANG HIRCH



I was convinced that the same power that enabled Joseph to endure would come to the aid of a little Indian girl stuck high on a mesa ledge.

one of the sickly young sheep that had apparently jumped to its death. As I watched, several more sheep, panicking and despairing, began jumping and crashing onto the jagged rocks below. I stood transfixed in time and space, absolutely powerless to stop anything, while the rest of my flock scattered all over the mesa.

I didn't dare look toward the carnage that lay

below me. I was absolutely sickened. As I slowly moved away from the ledge, I saw the lone witness, sitting astride his horse about a mile away—my father! He knew that I had seen him, and I knew that he would not come to help me. A deep emptiness filled me as I watched him ride off in the opposite direction, toward his own responsibility of two hundred healthy sheep and goats.

I turned to gather my flock, but they were skittish and wouldn't go near the side where the fallen ones lay. They began to scatter again. Unfortunately, the side of the mesa I was most familiar with was the side where the accidents had happened, and I was no more eager to go to that side than my flock was. So I started climbing down from where I stood.

Never had I felt so alone. As I made my way down from the mesa without the help of a trail, I was wrapped in the emotion of the recent disaster. The difficulty of the route I had chosen aroused my full consciousness. Was I making yet another mistake? A few weeks before, I had been chastened when my grandmother and aunt caught me teasing a rattlesnake with a whip while my frightened little brother watched. Now I was climbing down a rock face I had never climbed; somehow even teasing a rattlesnake seemed harmless by comparison.

I had descended quite a distance when I realized I was in deep trouble. The route I had chosen had a sheer drop, and if I missed my footing, I, too, would die on the jagged rocks below.

In a single hour, I had neglected to keep vigil over my flock, allowed seven sheep to die, and let the remaining thirteen run away. And now, there I stood on my precarious ledge of life and death, too stiff to attempt either to climb back up to the top of the mesa or to continue climbing down. I did, however, vow never to look for another chipmunk.

Fortunately, hope was still my companion and dictated to me that if I was able to climb down this far, there had to be a way around my dilemma—there just had to be! But when I looked at that threatening precipice, I could not bring myself to move.

And so there I remained, immobile and sniffing, until a calming thought came to my mind from a Sunday School lesson. It was the story of Joseph of Egypt (see Gen. 37–50), who was highly favored and beloved of his father, envied and scorned by his older brothers, and whose father presented him with a coat of many colors. I remembered how his brothers had then plotted to kill him but had instead cast the young Joseph into a pit overnight while they told their aging father, showing him the torn and bloodied coat of many colors, that Joseph had been devoured by wild beasts. It had broken my heart to hear how distraught the father had become and how the vengeful brothers had still agreed to sell Joseph as a slave to merchants in a caravan headed for Egypt.

In class, I had wept over the meanness of Joseph's brothers, and my concerned teacher had taken me aside and told me that Joseph lived and grew into a very handsome, spiritual man, highly favored of the Lord. At age thirty, Joseph became a lord over Egypt. He interpreted a dream of seven fat and lean cows, and then he stored food and grains for seven years to prepare for a great famine that came upon the land.

This great famine caused his brothers who had sold him into Egypt to come to Egypt to buy from his storehouse. They didn't even recognize Joseph until he revealed himself to them, and then he forgave them for their transgressions against him. I remembered how it made me smile to know that Joseph was finally reunited with his father and his little brother Benjamin.

Bloodlines are important, no matter how ancient; they are the ties that can never be broken. I must have believed that even as a child, for I was convinced that the same power that enabled Joseph to endure would come to the aid of a little Indian girl stuck high on a mesa ledge.

So I prayed to the same God who guided Joseph through all his tribulations: "Father, Father, I don't know where to go! Where should I place my hands and my feet?" During the rest of my climb down, I recall that I had never felt more agile or more instinctive. When my feet finally came to rest in an arroyo, I witnessed another unusual occurrence. The remaining flock had somehow found a pathway down. They had gathered together in the arroyo and were grazing on sweet grass as though nothing had happened.

That day, I didn't understand why I had such a strong attachment to Joseph, but nine years later my patriarchal blessing would declare that I had been born through the loins of the oldest son of Joseph: Manasseh, so named, Joseph says, because "God . . . hath made me forget all my toil, and all my father's house." (Gen. 41:51.)

With a heavy heart and lead feet, I drove my flock back to their pen. Closing the gate, I finally looked back at the sheer face of that mesa, and I knew from that day forth there wasn't anything my Heavenly Father wouldn't grant me if I asked with a pure heart.

Later that evening as I faced my father and grandmother, fully expecting to have my responsibility taken away from me, my father said, "Those of your brothers and sisters who fly and those who run as swift as the wind will be grateful to you for providing them all that food on the rock below the mesa."

Neither my father or grandmother ever mentioned this incident again. How I love my father for the compassion he exemplified and for the trust he showed by allowing me to continue tending my little flock. Without this experience I would have not seen my carelessness at such a young age. What a tremendous lesson my grandmother and father helped me learn.

I put away most of my childhood that day and have consequently seen the world and people in a different light. How often since that time I have gotten stuck on life's ledges and cried, "Father, Father, I don't know where to go! Where should I place my hands and my feet?" But I have always received an answer, a deliverance. Always. □

A. J. Rock serves as a Gospel Doctrine teacher in the South Bay Ward, Lawndale California Stake.

A recent convert, 33-year-old Jacob Adolf wasn't sure what to expect from the deacons quorum he had just been asked to teach. However, after his first Sunday "on the job," he knew he had only two options—prayer or calling the bishop and suggesting that perhaps the Lord had made a mistake. He went to the bishop first.

"He told me that the Lord didn't make mistakes," Brother Adolf explains, smiling as he remembers. "I mulled that over and then decided to teach those deacons something if it killed me."

What he taught them was the importance of missionary work. There were only four active deacons in a quorum of fourteen. By the time Brother Adolf was released, thirteen of the boys were active and Brother Adolf's lifetime commitment to member-missionary work had begun.

Forty years and hundreds of baptisms later, Brother Adolf is well known in the Wyoming Big Horn Country. He's a retired refinery worker who played for years in a local dance band and who still spends hours hunting and fishing with family and friends. But this Lovell

native is perhaps best recognized with scriptures and flannel board in hand, teaching the gospel to people who have been touched by his strong testimony, loving heart, and absolute faith.

Brother Adolf's enthusiasm for missionary work is certainly understandable. Baptized in 1948, he was changed by the gospel. "I wanted to share that change, that joy and love, with others," he explains.

And he's been able to. "You can feel the love Jake has for you—it's almost tangible," says Sue Walker. Now married with six children, Sue was a teenager when she first met Brother Adolf. She had just moved to Lovell the summer before her senior year in high school and was befriended by some Latter-day Saint youth. She attended a few activities and enrolled in seminary. Within days, Brother Adolf was on her doorstep.

"There was no denying what he taught me," she reflects. "There was power in his voice and love in his eyes. I already believed everything before he even said it. I was baptized within two weeks; it was the biggest blessing of my life."

In addition to love, another of Brother Adolf's

JAKE ADOLF'S BIG HORN BASIN MISSION

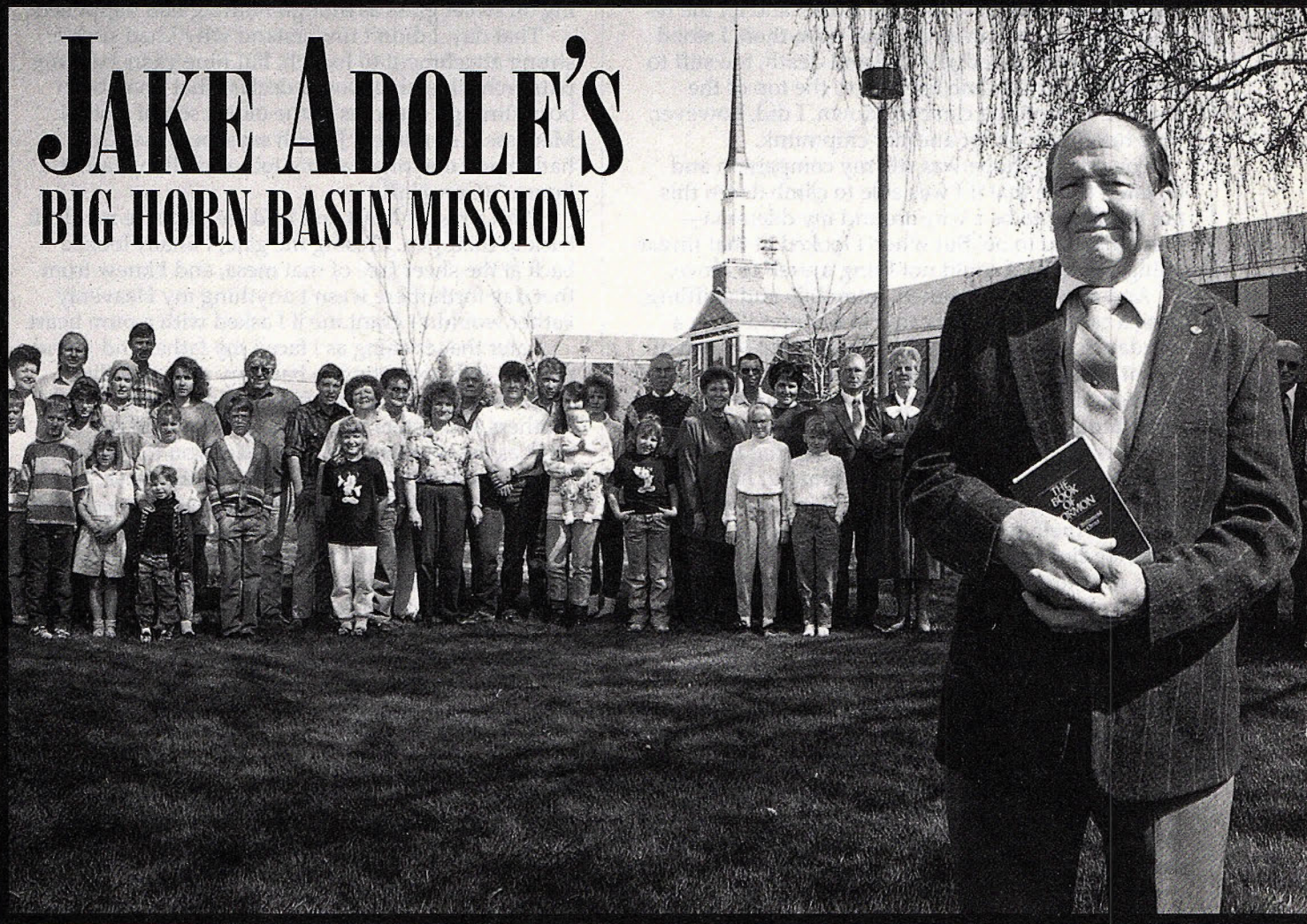


PHOTO BY CRAIG DIMOND

missionary strengths is persistence—a trait he learned from stubborn German immigrant parents.

"One of the stake presidents I worked under told me that I was the most persistent guy he'd ever seen," Brother Adolf observes. "Well, I'm glad for that. It's paid off more than once."

One of those occasions was in 1937 when Jake married Fernith Allred, a member who believed him when he assured her he would join her church soon.

"Soon" turned out to be eleven years and three daughters later. The turning point in his conversion was a stake conference presided over by President George Albert Smith—a tender experience that still touches Brother Adolf deeply.

"I sat down four or five rows from the front, and President Smith got up to speak," he recalls, wiping away a tear. "He asked, 'Do you think a man as old as I am would deceive any one of you?'"

"He was pointing right at me. I know he was. I thought about that. And then, when he sat down, I noticed that on the bottom of his shoes was a pair of stick-on rubber soles. This was quite impressive to me. In all

my life, all I'd seen were ministers with the finest apparel. And here sat a man with a pair of stick-on soles that you buy when the bottom of your shoes wear out. That's when I made a turn and committed to the gospel."

In 1952, Brother Adolf was called to the position he would hold for the next twenty-plus years—stake missionary. Admittedly nervous about his new responsibilities, Brother Adolf did what had become a natural part of his life—he turned to the Lord for help. He would do that many times during the next few decades of missionary work.

"I don't know what I would have done without a pair of good knees to kneel on," Brother Adolf says. "I know the Lord is there. I know he hears our prayers. I never could have done it without good companions, either—faithful men who were willing to go anytime, anyplace to share the gospel."

Brother Adolf recalls, "I remember when the stake president asked me to visit the man who owned a local bar," Brother Adolf recalls. "Before I was baptized, I'd spent some time there, and I guess he felt like he could trust me."



Love, persistence, and the Spirit are the tools Jacob Adolf, in front, used to teach and baptize hundreds of people in the Big Horn Basin area.

Taking his trusty chalkboard along, Brother Adolf taught Les Thatch the gospel. And Brother Thatch accepted it. "The changes he made in his life were amazing," Brother Adolf says. Three weeks after he was baptized, Brother Thatch approached Brother Adolf.

"What should I do about the bar, Jake?" he asked. "It's the only way I have to make a living."

Brother Adolf was true to form. "Pray and ask the Lord for help," he counseled. Within weeks, Brother Thatch sold the bar and found other employment.

Other beneficiaries of Brother Adolf's commitment to missionary work are the Hamptons. Sister Hampton clearly remembers the day he knocked on their door. "The smoke was so thick you could cut it with a knife," she explains. The family was preparing for a hunting trip and politely turned Brother Adolf and his companion away, assuming they'd never see him again. But see him they did. And with him came love coupled with a faith that couldn't be denied.

"Jake would look into your eyes as he bore his testimony and there was no doubt about what he was saying," says Sister Hampton. "Three months after we met Jake, we were baptized."

And, like many of the people Brother Adolf has taught, the Hamptons continue to return to the Adolf fold for encouragement, support, and "spiritual food."

"When we came home from our mission, their home was one of the first places we went to," Brother Hampton comments. "We wanted to share with them the wonderful experiences we'd had."

The Adolfs have also served a full-time mission. In 1980, they were called to serve eighteen months in Germany, the land of Brother Adolf's ancestors. Lives continued to change as Brother Adolf persistently preached the gospel "plain and simple." Serving in Germany as a district high councilor, he was assigned to speak in one branch that had a record of extremely low tithing contributions and fast offering donations.

"I called it like it was," Brother Adolf recalls. "Germans have a way of nodding when they agree with what is being said. As I spoke, all of a sudden those nods quit. And after the closing prayer was said, everyone left, including the branch president. Fern and I locked up the building and went home. I told Fern we'd probably just served the Church's shortest mission."

Brother Adolf was not surprised when he received a phone call two days later. "What did you tell those people Sunday?" the district president asked.

"President, I never tell anyone anything but the truth," Brother Adolf replied.

"Well, that's the best thing that ever happened over there," the branch president said. "I've got several tithing checks and a bunch of fast offerings from those members."

Many of Brother Adolf's missionary skills are natural ones. But one strength—his gospel knowledge—

has come through hours and years of dedicated study. Scattered throughout his conversations are scriptural references clarifying doctrine and illustrating gospel principles.

"Right after he was baptized, Jake immediately started studying," Sister Adolf points out. "He read every Church book he could get his hands on."

In addition to sharing that knowledge with investigators, Brother Adolf eagerly shared it with his family. "It was important to me that I teach the children everything they needed to know," he explains.

Barbara, one of the six Adolf offspring, has fond memories of those teaching sessions. "We had family night before the Church really started to emphasize it," she explains. "Dad used to practice the missionary discussions on us. There was, of course, a period when we'd roll our eyes and say, 'Oh, no, here he comes with his flannel board.' But listening to those discussions and hearing the basics of the gospel over and over again really made an impression."

That old flannel board, which Brother Adolf still treasures, is only one of several teaching tools he has used through the years.

"I've learned six or seven different sets of discussions, used chalkboards, flannel boards, and flip charts, worn out four cars, and driven thousands of miles doing missionary work," he says. "And I haven't regretted a minute of it. I'd do it all over again."

And there are hundreds, maybe even thousands of people who are grateful for that. No one has kept track of the people Brother Adolf has taught since 1972 (the year he was recognized for baptizing more than four hundred people), but everyone agrees this is one man who has made a difference—and who will continue to. For although the Adolfs are growing older, the missionary spirit is alive and well in their home.

Sister Adolf, recovering from a bout with cancer, often shares the miracle of her cure with medical personnel and loved ones of other faiths who express amazement at her health.

"It was more than chemotherapy and radiation," she testifies. "I believe in priesthood blessings and the power of prayer."

And Brother Adolf is a dedicated home teacher and a committed gospel doctrine teacher. He has discovered that whether in cottage meetings or Sunday School classes, his missionary zeal can change lives.

"I love teaching," he says. "There are many members who don't read the scriptures and who don't know for themselves that the Book of Mormon is true. We can't make it without the Lord's help, and we can't get that help if we don't know where to turn. The answers are in the scriptures and in prayer."

And as Brother Adolf bears his simple, sincere testimony, there truly is no doubt that this is a man with a mission—to share with others the gospel of Jesus Christ. □



With much laughter, a Latter-day Saint mother and her grown daughter discuss the advantages of each other's season of life. They call it "trading wishes." The mother says, "At your age you're so agile." The daughter answers, "At your age you're so wise." "You have such opportunities," continues the mother. "You have such knowledge," says the daughter.

How wise these women are! Each helps the other to be grateful for the blessings of her time of life. They focus on the opportunities, not the limitations, of each season. They realize the truth of the Old Testament teaching: "To every thing there is a season, and a time to every purpose under heaven." (Eccl. 3:1.)

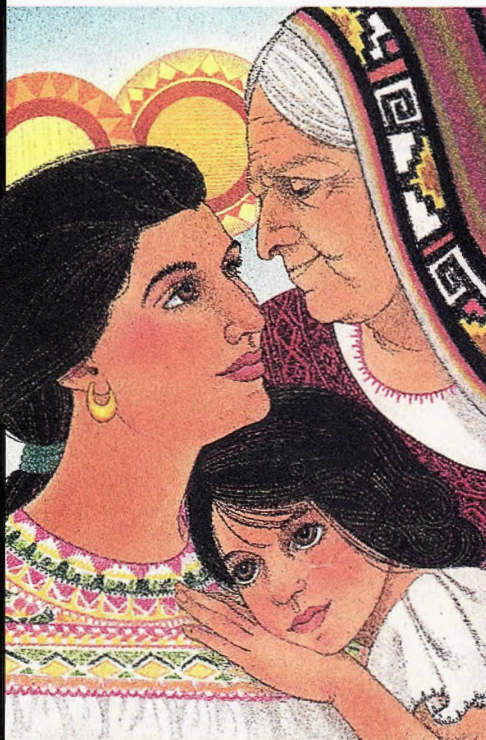
SAVORING THE JOY OF EACH SEASON

Each season of life has rewards. A young sister may feel heavily burdened supporting her family, finishing her schooling, or beginning employment, but she also has joys that no one else can know as she nurtures children, expands her knowledge, or creates an independent life. A middle-aged woman may face changes in her family, her work, and her physical health, but she profits from the wisdom of experience. An older woman may suffer misfortunes, from loss of mobility to loss of loved ones, but she may appreciate life as never before.

A joyful outlook can be part of any season. We invite each woman to value who she is and count the ways she can bless herself and others around her.

What are some of the blessings of your season of life?

SEASONS OF LIFE



Joy comes from discovering and appreciating the opportunities of each time period in our life.

A TIME TO EVERY PURPOSE

Not all things are possible in all seasons. During a temple recommend interview, a mother of two small children told her stake president of her desire to attend the temple more often. But time demands, distance, and expense had prevented her from attending as often as she desired. The stake president told her, "Maria, I know you love the temple and look forward to a time when you can go often. For now, go when you can, but remember that you serve in many other important areas. The time will come when you can attend as often as you wish."

Through prayerful communication, each woman has the responsibility to find and follow her personal timetable. She sets priorities and follows gospel principles in different ways through the varying seasons of her life. A faithful woman knows that the Lord's hand will guide her: "In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:6.)

What are some of the most important ways you can serve the Lord in your particular season of life?

"SO COME, TOMORROW"

Latter-day Saint poet Emma Lou Thayne notes that the seasons of her life have included marriage, education, the rearing of five daughters, service as a teacher and writer, Church callings, and then a serious automobile accident that left her unable to read or write for seven months. Whether a season has brought joy or sorrow, she has been "nurtured by all that comes along at any stage, in any time," and she rejoices in "the absence of fear and the presence of faith." She expresses this serenity in the following poem:

So Come, Tomorrow

*Security is not in knowing
what will come
nor if it will be
bad or good.
It is a faith drawn taut
with having learned
and seen and done
that says, Tomorrow, come.*

("Learning Is Nurture," in *Women of Wisdom and Knowledge*, Salt Lake City: Deseret Book Co., 1990, p. 106.)

How do the challenges of life help develop our faith? □



KOREA



PHOTOGRAPHY BY KELLENE RICKS. EXCEPT AS NOTED

Dedicated South Korean Saints balance traditional values with gospel service and come up with a formula for spiritual peace.

By Kellene Ricks Assistant Editor

Brilliant purples, blues, and reds push through concrete cracks in downtown Seoul and flourish in velvet green South Korean mountains as the country's national flower determinedly lives up to its name. Called *moo gung hwa*, which means "everlasting flower," this stubborn plant seems to be in bloom nearly year-round, quickly replacing each withered, dry petal with a new, fragrant one.

The flower's determination to survive is greatly admired by the Korean people, who can recite stories of generations of ancestors who have demonstrated similar determination. Koreans have spent lifetimes defending their boundaries and beliefs and establishing a unique national identity different from those of the surrounding countries which, for varying periods of time, have ruled them.

"We are taught as youngsters about our ancestors," reflects Choi Mi Young, a forty-year-old mother of three and a staunch Church member. "We are taught about loyalty and determination; we are taught to be proud of who and what we are."

That fierce determination is certainly advantageous as the gospel has taken root and grown in fertile South Korean soil. Some of the first Korean converts were baptized in the early 1950s by Latter-day Saint

Land of the Morning Calm



military personnel serving in the Korean War. Today, Church membership in South Korea nears the sixty-thousand mark, with fourteen stakes and a temple.

Christianity is certainly not new in Korea. Although the nation's main religion is still Buddhism, more than one-third of the forty-two million people who live in South Korea profess to be Christians. But being a Church member is not easy in a country that has experienced a tremendous amount of upheaval during the last few decades.

"In the last few years, there have been great changes politically and economically," Sister Choi observes. Korea, dubbed the Land of the Morning Calm

Above: Mountains offer a soft backdrop to modern-day Seoul, a city growing as its people progress. Left: Ko Won Yong and his wife, Kim Eun Hee, in traditional Korean clothing, still worn on special occasions.

BACKGROUND PHOTO BY PFC INTERNATIONAL



hundreds of years ago, has struggled to find a calm balance between hectic modern progress and centuries-deep tradition.

Sister Choi and her husband, Choi Seok Koo, are representative of a growing number of first-generation converts, determined to raise their children anchored in

the gospel. "We read scriptures, we pray together. We try to show our children what our values and priorities are so that they can learn by example where peace and security can be found," Sister Choi says.

"We want our children to know God and his truths, to know where they can find the answers," concurs Brother Choi.

A cardiologist, Brother Choi works six days a week, leaving by six o'clock in the morning and often returning as late as nine or ten o'clock at night. These working hours are not unusual for Koreans, who find that the fast-paced Korean business and technological world extracts a heavy toll in time. But Brother Choi makes it home a bit earlier on Monday for family home evening and on Thursday to fulfill his responsibilities as a temple worker in the Seoul Korea Temple.

"We make sacrifices for our family and for the Church," he acknowledges. "But we sacrifice for the things we love and the things that are important to us; those are the things that bring peace."

Whether living in a bustling, modern metropolis or in sleepy mountainside villages, members find peace and guidance in the gospel. Halfway across the Korean peninsula in the Yang San village, Chun Young Jun and Lim In Sok are raising their four sons with the same values and principles as the Choi family, but in a different setting. After living in Pusan, the couple moved to the village so they could spend more time together as a family. Sister Lim runs a pre-school and Brother Chun pursues a writing career. (Many Korean women retain their maiden names after marriage.)

The Chun family have recently discovered new talents. Reciting a story he had found in the FRIEND magazine and had read to his own children, Brother Chun recently won a nationwide storytelling contest. Now, complete with makeup and costumes, he and his wife spend many afternoons entertaining a rising generation with "stories with morals."

As a result of winning the contest, the Chun

family was deluged with media attention. Numerous television programs and newspaper articles appeared telling the Chun story. Leading almost every report was an observation about the unity and commitment found in the family. "The people who visited us were amazed," Sister Lim observes. "But we were just living gospel principles."

A few years ago, the Chun family would not have been unusual; the Korean culture is steeped in familial traditions. But South Korea, like other countries battling to keep abreast of worldwide progress, finds that business and economic concerns often overshadow historical precedence.



Above: South Korea is a lush green, mountainous country where many people still farm for a living. Upper right: The Chan family share the gospel with many of their friends and neighbors. Lower right: Students study during an early-morning seminary class.

For Cho Young Hyun, who serves as bishop of Poong Hyang Ward in Kwangju, his determination to live gospel principles became an advantage in the competitive business world.

After completing his university studies, Bishop Cho became a candidate for a prestigious chemical engineering position with one of South Korea's largest oil companies. As part of the hiring process, he

interviewed with all of the company's directors. "They sat in front of me and fired off questions," he explains.

One of the questions asked was how he felt about family responsibilities in comparison to company responsibilities. "I think they were anticipating that I would assure them my first priority was with the company," Bishop Cho says. "But I answered, without hesitation, that no success could compensate for failure in the home. My answer surprised them and moved them. And I was able to share the words of a prophet."

Bishop Cho got the job. But after only five



months, he received an offer to teach in the Church Educational System. Despite the fact that his salary would be cut by two-thirds, he accepted the offer and now teaches in Kwangju, a community in southwestern Korea near where he grew up.

"From the time I was young, I wanted to be a teacher," says Bishop Cho as he reflects on the direction his life has taken. "But teaching math or science or history didn't interest me. I wanted to teach people things that could change their lives. And now I am."

The lives that Bishop Cho is changing include those of young students who attend the numerous seminary and institute classes held throughout South Korea. The seminary and institute program has gradually gained momentum in the country as local

Church leaders recognize that the youth of today are the leaders of tomorrow and must see for themselves where peace and happiness can be found.

Sister Lee Kyung Hee, a member of the Seocho Ward in Seoul, teaches early-morning seminary. As a returned missionary, she recognizes the importance of establishing gospel priorities at a young age.

"I learn from these kids," she explains. "As I study and prepare lessons for them, I learn details of the gospel and reinforce my testimony. Teaching seminary gives me a chance to do something for Heavenly Father. I share with the students my testimony, my life, my experiences. And as long as I serve

Heavenly Father, he keeps blessing me."

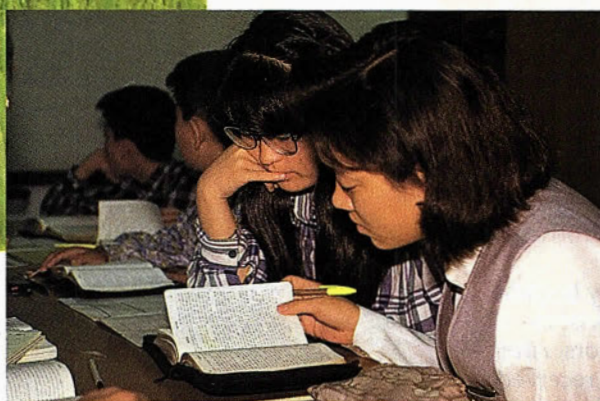
In Sister Lee's early-morning seminary class, students learn to apply scriptural teachings to current-day situations. "I love reading about Alma and the sons of Mosiah on their mission," says one student. "I can learn from their examples and their courage. For the first time in my life, I'm facing conflicts with my friends and my beliefs. I feel power from the Lord as I read the scriptures, attend meetings, and make correct decisions."

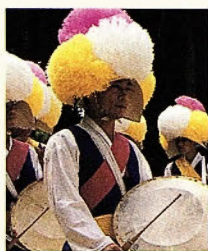
Education is a highly competitive endeavor in Korea; the elementary or

primary school years prepare students for exams that qualify them for further education. Attending classes and studying for ten to twelve hours a day is not uncommon. Taking time out for religious activities can present a frustrating conflict, especially if a student is the only Church member in his or her home.

One young member in Pusan is familiar with that dilemma. Forbidden by her mother to attend Church meetings, this teenager has faithfully continued to pray and read the scriptures, believing that someday her mother will relent.

"I know what's important to me and that if I continue to obey and do what I can, the Lord will bless





me," she states simply.

Han Sang Ick of the Shin Dang Ward in Seoul knows that he has been richly blessed as a result of his obedience. Although his life has not taken the path he had originally planned, Brother Han says, "I am happier today than I ever imagined."

A university drama student with aspirations to perform and teach, Brother Han was selected as student body president of the Latter-day Saint institute in Seoul. "All the prior presidents had served a mission," he explains. "I found myself doing some serious thinking about whether I should serve a mission or not."

Brother Han, a convert at seventeen and the only member in his family, struggled with his family responsibilities. His father had died, and as the eldest son, he was responsible for his mother. "She really expected me to graduate, marry, and take care of her. That is the pattern established through the years."

Instead, Brother Han graduated, arranged for his mother to be taken care of, and, at age twenty-six, became a full-time missionary. "And of course, that was the right decision," he concludes. "My mother was blessed, and I established a pattern of righteous decisions."

It was on his mission that Brother Han learned a great lesson about the Book of Mormon. "As missionaries, we were told to tell the people first about the Book of Mormon and the Joseph Smith story. I felt that those things were harder to understand and accept and that it would be easier for investigators to accept the gospel principles gradually," Brother Han says.

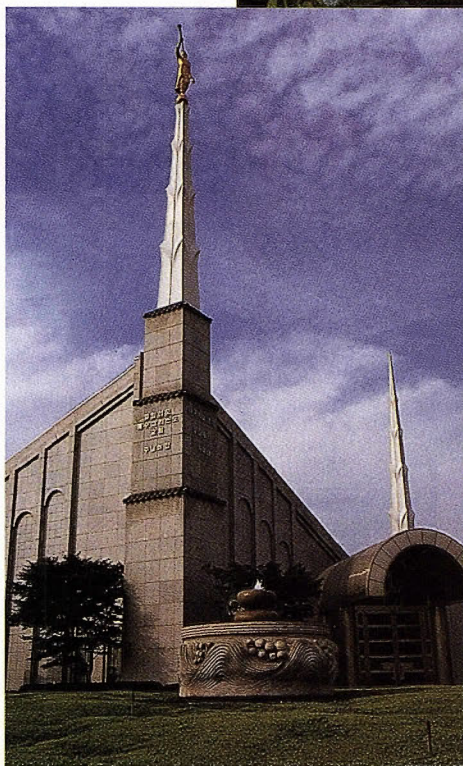
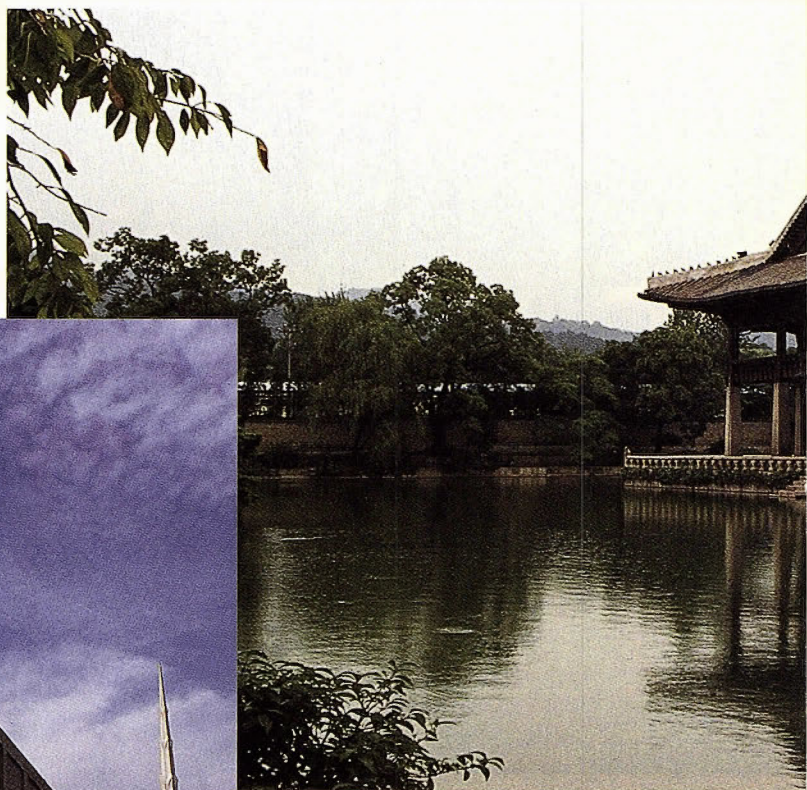
However, he quickly became frustrated with the lack of response from investigators. After fasting and praying, "I received my answer," Brother Han says. "I knew I had to teach the Book of Mormon first. I recognized that I hadn't been relying on the Spirit's ability to touch people and change their attitudes. It surprised me, but when I was obedient, people accepted those gospel principles and ideas that I had thought would be so difficult for them."

While a 26-year-old full-time missionary might be unusual in most countries around the world, many Korean missionaries are that age. Due to a mandatory 2 1/2-year military stint and strict education requirements, Korean men often serve missions after

completing their military service and graduation. Serving a mission is becoming more common for Korean Saints, both men and women. Currently, there are four missions in South Korea, with more than 25 percent of the missionaries being native Koreans.

Of course, learning the gospel from a native Korean has certain advantages; missionaries often share with investigators personal experiences of blending Korean culture with gospel principles. Those personal testimonies can be instrumental in helping new members make major life-style changes.

One of the biggest challenges faced by Korean members, especially those involved in the world of



Left: The Seoul Korea Temple has richly blessed members in this country. Above: Magnificent centuries-old buildings add a rich feeling of heritage to the Korean culture. Right: The Seo family experienced a great blessing when fasting and prayers helped save their injured son.

business, is obeying the Word of Wisdom. "Drinking and smoking is a way of life here, especially part of the business and social world," observes Joo Duck Young, a member of Dunchon Branch. "After business hours, men go and drink together socially. It is an established and accepted part of work.

"But Korean Latter-day Saints find that after work, they have Church callings to fulfill or family

responsibilities to perform. Without personal knowledge that the Word of Wisdom is an eternal principle relating to our health and that the family unit is an eternal unit, you feel that everyone is succeeding in the business world but you. Each member has to know what is eternally important."

And Brother Joo should know. As director general of the Ministry of Trade, he is the highest-ranking South Korean government official in the Church. His colleagues have come to respect his standards and even envy them.

"The gospel teaches diligence and honesty and conscientiousness," he explains. "And even more

important, the gospel teaches us to be kind. Koreans are very private people; they don't get involved in other people's lives unless they are related. When I go out of my way to help someone, people are often surprised. But they sense that I am sincere, that I really care."



Being on the receiving end of such uncharacteristic kindness can change lives. In Naju, sixteen-year-old Seo Jin Oo is alive today, thanks to the faith and love of his family and dozens of gospel friends.

Jin Oo was at school, studying during a recess break, when a classmate flew into a rage and hit him on the head with a club. Dazed but still conscious, Jin Oo moved to the back of the classroom, where he fell unconscious to the floor.

For the Seo family, the next thirteen days were filled with blessings, prayers, and round-the-clock vigils. The summer weather was blistering hot, the hospital was not air-conditioned, and there were few nurses. Jin Oo's parents, Seo Young Won and Kim Kyung Ja, were responsible for keeping their son's temperature down by continually applying cool towels to his feverish body.

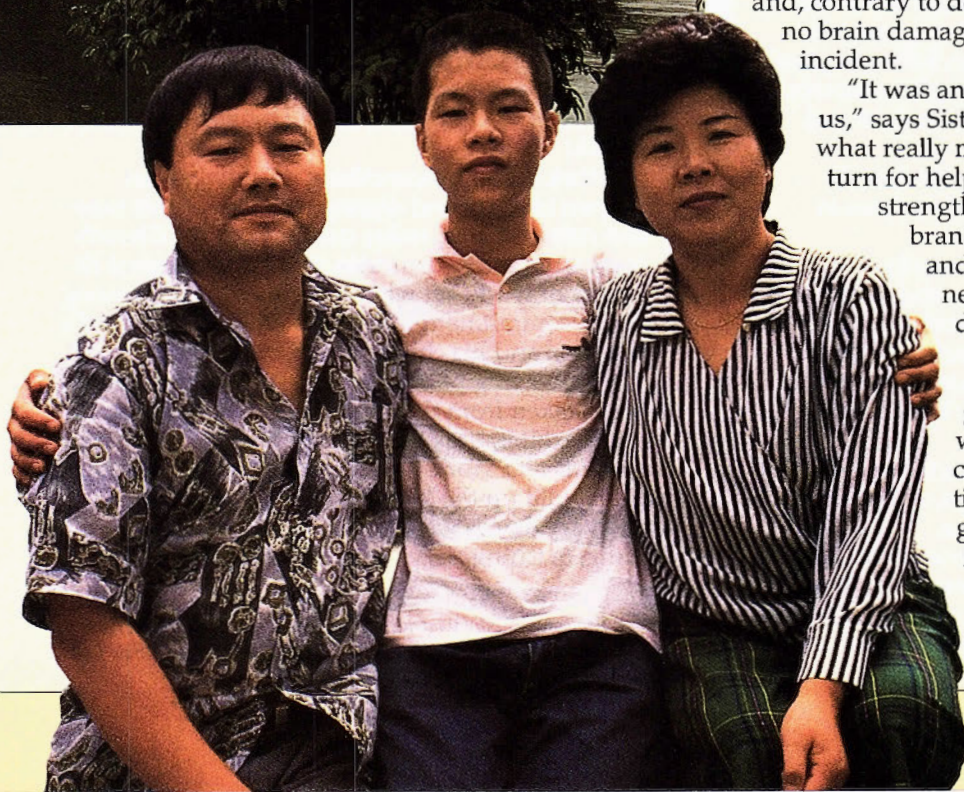
"There was always a member or a missionary there," recalls Brother Seo. Members traveled to the hospital to give Jin Oo's parents much-needed breaks. Jin Oo's name was put on the prayer roll in the Seoul temple, and members throughout the Kwangju stake held special fasts.

"The doctors and nurses tried to prepare us for his death," Sister Kim observes. "But we kept on hoping. We had faith."

After two surgeries, Jin Oo awoke from the coma and, contrary to doctors' predictions, has suffered no brain damage or lasting effects from the incident.

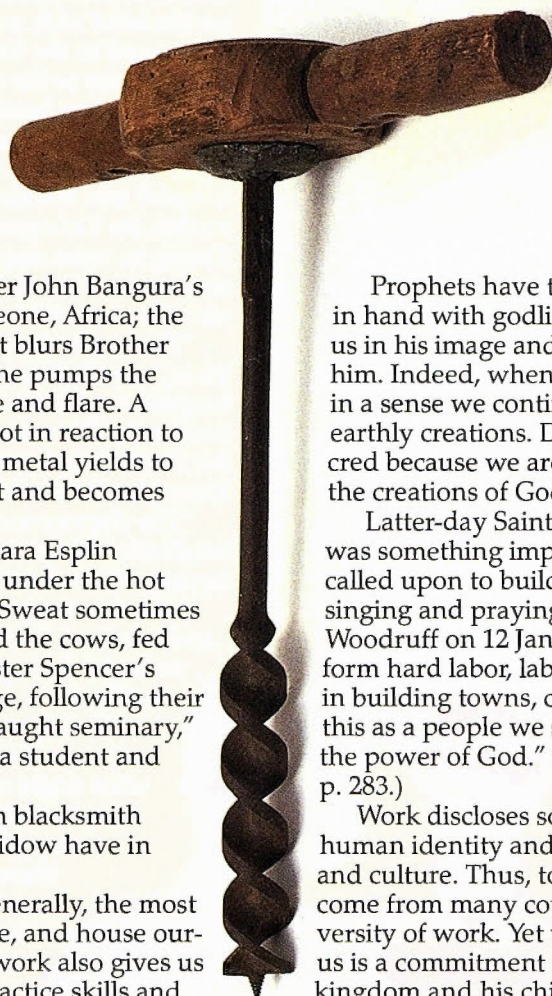
"It was an extremely emotional time for us," says Sister Kim. "But we certainly learned what really mattered and where we could turn for help. Jin Oo's experience has strengthened us as a family and as a branch. We're closer, more unified, and more aware of others and their needs. We really do have a greater determination to love and serve others."

Radiating the peace of the gospel, South Korean Saints—who comprise one-tenth of a percent of the country's total population—are determined to keep growing. And that determination, like that of the ever-blooming *moo gung hwa*, makes a difference for Latter-day Saints in the Land of the Morning Calm. □



"SIX DAYS SHALT THOU LABOR"

By Steven Epperson



The sun is high in the sky over John Bangura's blacksmith shop in Sierra Leone, Africa; the heat is intense. Inside, sweat blurs Brother Bangura's vision momentarily as he pumps the bellows, causing the fire to crackle and flare. A narrow strip of metal glows red-hot in reaction to the fiery blast. Moments later, the metal yields to the repeated pounding of a mallet and becomes an axe.

Fifty-nine years ago, widow Clara Esplin Spencer and her children labored under the hot sun on their family farm in Utah. Sweat sometimes blurred their vision as they milked the cows, fed the pigs, and hoed the garden. Sister Spencer's children eventually went to college, following their mother's love for learning. "She taught seminary," her children remember. "She was a student and always found time to read."

What do a modern-day African blacksmith and a turn-of-the-century farm widow have in common? *Work!*

We work for many reasons. Generally, the most immediate reason is to feed, clothe, and house ourselves and the ones we love. But work also gives us an opportunity to develop and practice skills and talents. Further, it also can be a journey we take to find out who we really are and the kind of world in which we want to live.

Members of The Church of Jesus Christ of Latter-day Saints build houses, plant crops, and work in offices and at home like everyone else.

But we also work for another reason—to help build the kingdom of God on the earth. We want to help create a place where people can love and work for each other in the same way Heavenly Father loves and works for us.

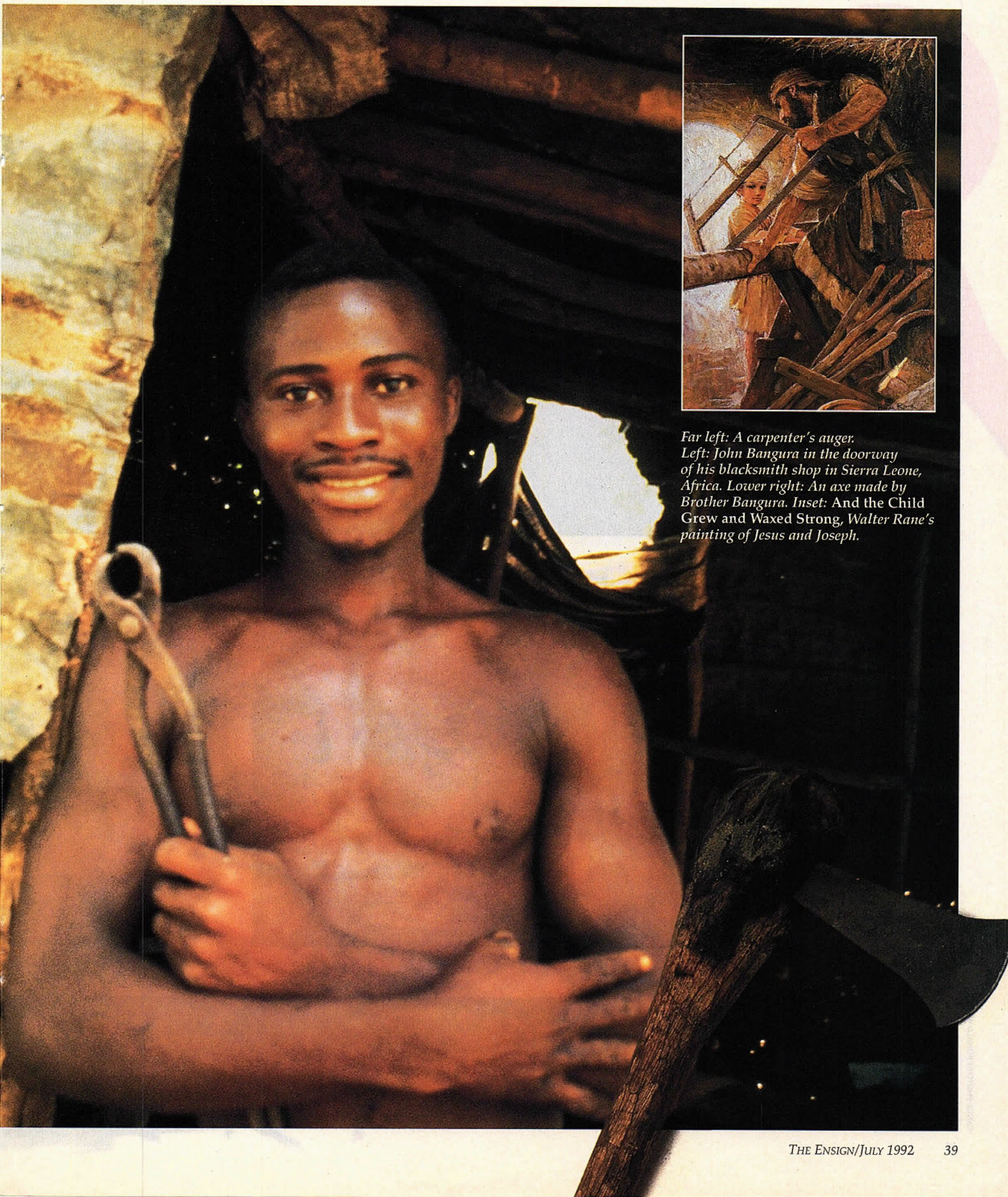
Prophets have taught us that work goes hand in hand with godliness. Heavenly Father created us in his image and encouraged us to become like him. Indeed, when we use our hands and minds, in a sense we continue to build and extend God's earthly creations. Daily work can be seen as sacred because we are working with and caring for the creations of God.

Latter-day Saints have always believed there was something important about work. "We are not called upon to build up Zion by preaching, singing and praying alone," said President Wilford Woodruff on 12 January 1873. "We have to perform hard labor, labor of bone and sinew in building towns, cities, villages. . . . If we do this as a people we shall grow in the favor and the power of God." (*Journal of Discourses*, vol. 15, p. 283.)

Work discloses something essential about human identity and dignity that transcends time and culture. Thus, today members of the Church come from many countries and pursue a great diversity of work. Yet what remains constant among us is a commitment to work to build up the Lord's kingdom and his children here on earth.

The following photographs, artifacts, and paintings are taken from the Museum of Church History and Art exhibit, "Six Days Shalt Thou Labor': Latter-day Saints and Work." They remind us that we can help to build up the kingdom of God and his children every day as we do our work of building, feeding, teaching, serving, and healing. □

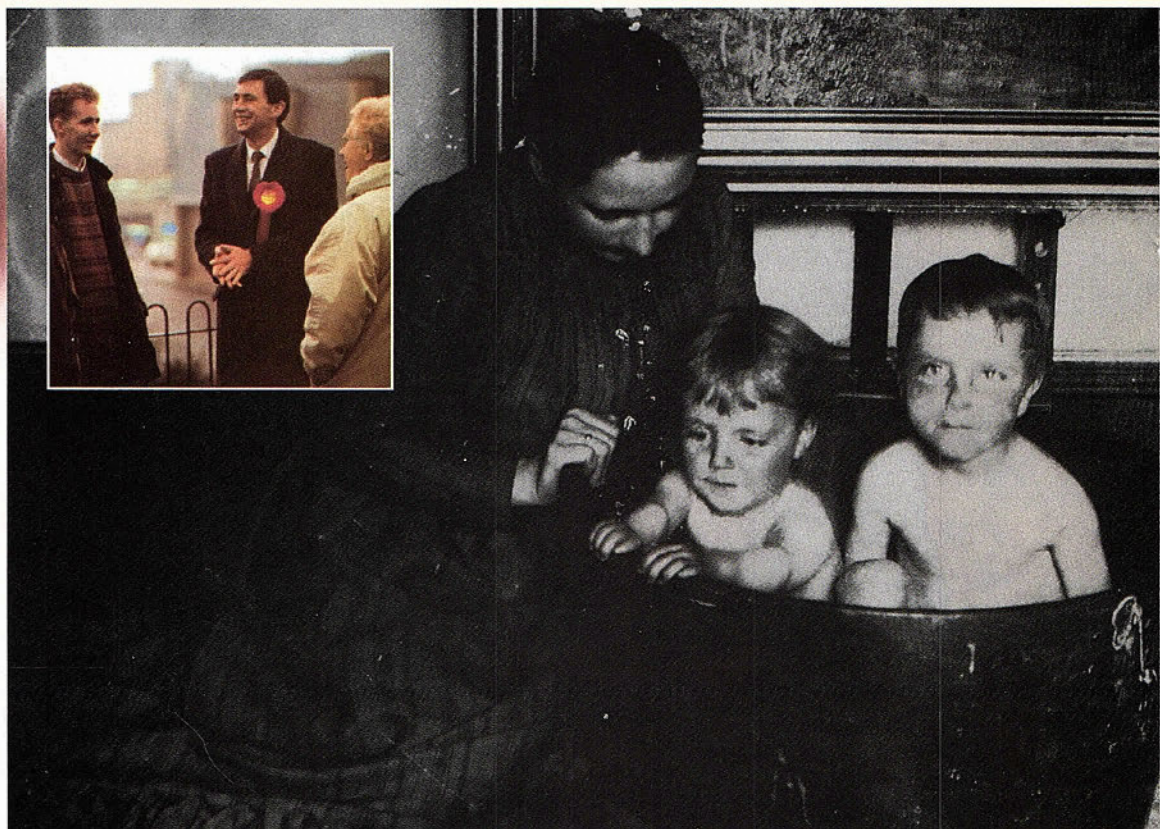
Steven Epperson, history curator at the Museum of Church History and Art, serves as Blazer A teacher in the Riverside Ward, Salt Lake Riverside Stake.



*Far left: A carpenter's auger.
Left: John Bangura in the doorway
of his blacksmith shop in Sierra Leone,
Africa. Lower right: An axe made by
Brother Bangura. Inset: And the Child
Grew and Waxed Strong, Walter Rane's
painting of Jesus and Joseph.*



PHOTO BY GEORGE BEARD, BYU PHOTO ARCHIVES



Above: Campaign ribbon of British politician Terry Rooney, now a member of the House of Commons of Great Britain. Inset: Brother Terry Rooney campaigning in Bradford, England. Above right: Lovenia Beard bathing her children, Coalville, Utah, circa 1900. Right: Welfare Project, a painting by Earl Jones, of Latter-day Saints in a Church welfare activity.

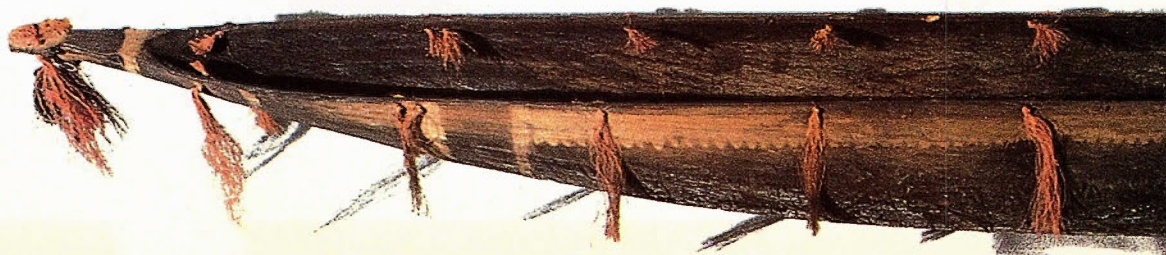
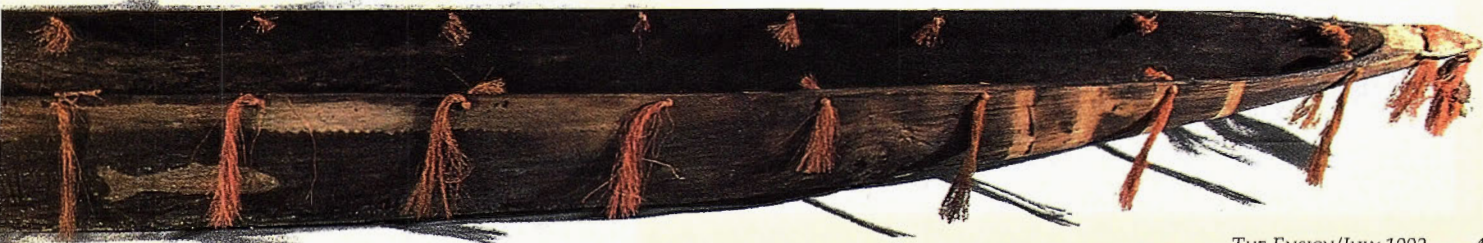




PHOTO BY WELDEN ANDERSEN

Left: Miners Peter Peterson and Hans Erastus Peterson. This photo was taken after the brothers came out of the mine. Above: With law books, a legal pad with court notes, and a gavel as her tools, Judge Sharon McCully works to help young people who get into trouble. Sister McCully serves in the Third District Juvenile Court in Salt Lake City, Utah. Below: A canoe built by the people of the village of Kuriva, Papua New Guinea. Most of the people in this village are members of the Church. They work together to take care of their village, grow crops, wash clothes, build homes, and carve canoes.



Right: Children learn the value of work in this painting by Judith Mehr titled *Family Garden*. Below right: Farmer, a sculpture by Mahonri Young, shows the importance of preparation before work as this farmer sharpens his scythe before the harvest. Below: In this Guatemalan village, members of the Church work together to build an adobe meetinghouse.



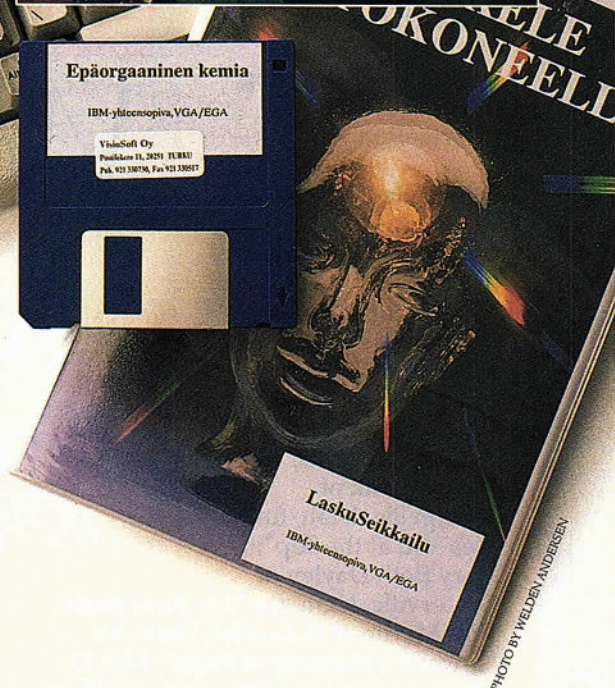
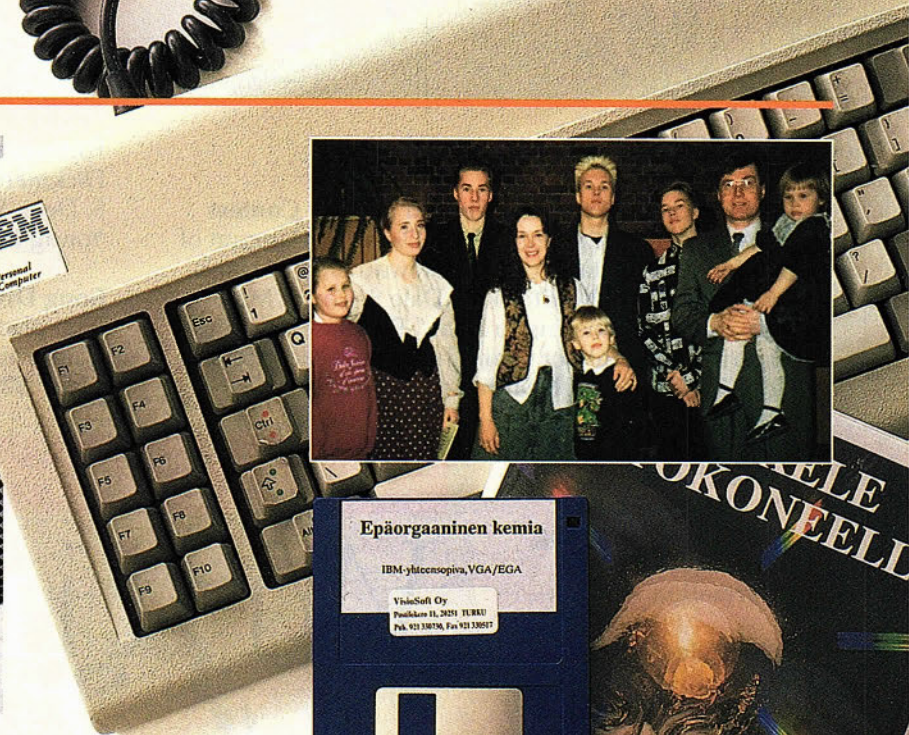
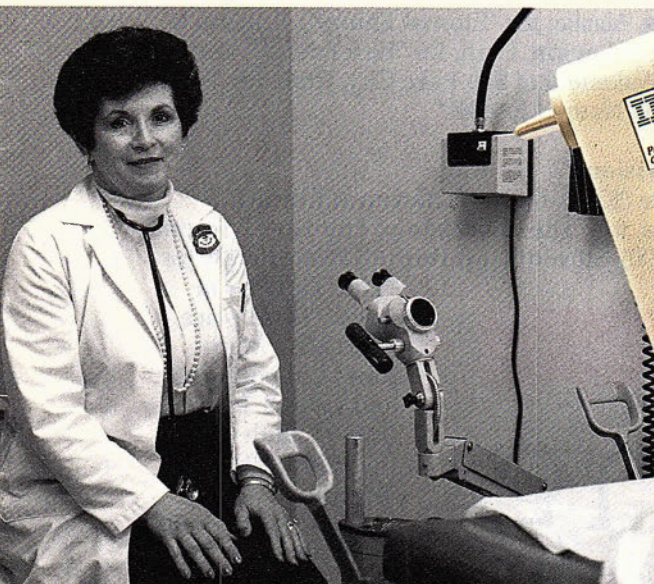
PHOTO BY ROBERT O. DAVIS



PHOTO BY MARVIN K. GARDNER



PHOTO BY CLERIC DIMOND



Left: Members of the Padada Philippines Branch participate in a basket-making cooperative. Sales of the baskets in America have provided jobs and income for many of the branch members. Top left: Dr. Mary Beard works as an obstetrician in Salt Lake City, Utah, and teaches medicine at the University of Utah. Top right: Brother Jarkko Metsatahtis of Finland, shown here with his family, creates and sells educational computer software throughout the world. A keyboard, disk, and software are the tools of his business.

ENSIGN WRITING CONTESTS

Doctrine and Covenants/Church History Contest

Award of Distinction (\$500), Diane L. Mangum of Salt Lake City, Utah, for "The Stewardship of Uncle Jesse." Award of Merit (\$400), Dale S. Cox of Mesa, Arizona, for "Choosing to Hear." Purchase Awards, Maurine Birkedahl of Grand Junction, Colorado, for "The Lord's Law of Health"; and H. Wallace Goddard of Auburn, Alabama, for "'Out of Small Things Proceedeth That Which Is Great': The Beginning of the Bureau of Information."

Life-Style Contest

Awards of Merit (\$400), Lisa Ray Turner of Rio Rancho, New Mexico, for "The Song of Gratitude" (see p. 50); and Ben H. Dorsey III of Elkhart, Indiana, for "The Needful Thing." Purchase Awards, Gwen Crank of Springville, Utah, for "See You at the Top"; Mary Beth Dayley of Centerville, Utah, for "My Rose Bush"; Trisa Martin of Bountiful, Utah, for "Toward a Maturity of Faith"; Nita D. Milner of Salt Lake City, Utah, for "Gifts from a Stranger"; and Mark Trunnell of Lindsay, Ontario, Canada, for "I Smiled Inside."

The Eliza R. Snow Poetry/Verse Contest

Awards of Distinction (\$75), Nani Lii S. Furse of Hurricane, Utah, for "Portrait of Mosiah 18"; and Jean Seifert of Springfield, Nebraska, for "Master of the Light." Award of Merit (\$50), Shirley Adwena Harvey of Barre, Vermont, for "To Eve—with Empathy across the Years." Purchase Awards, Dale S. Cox, Mesa, Arizona, for "On the Blessing of the Bread"; and Janice M. Tindall of Urbandale, Iowa, for "Triptych" (see pp. 48–49).

THE CHURCH MUSIC CONTESTS

Children's Song Division

First place (\$250), Barbara A. McConochie of Roseville, California, for "I Can Be a Modern-Day Pioneer." Second place (\$200), Sally DeFord of Colorado Springs, Colorado, for "If the Savior Stood Beside Me." Third place (\$150), David R. Naylor of Orem, Utah, for "Father, As I Kneel to Pray." Honorable mention, Ann Kapp Andersen of

Fairbanks, Alaska, for "Eternal Things"; Annette W. Dickman of Layton, Utah, for "Be a Friend"; and S. Dean Wakefield of Salt Lake City, Utah, for "A Young Boy Named Joseph."

Song Division

First place (\$250), Martin L. Green of Corona, California, for "The Reflection of Thy Love." Second place (\$200), Steven Kapp Perry of Provo, Utah, for "Live Together in Love." Third place (\$75 each), Mabel Jones Gabbott (text) and Lynn S. Lund (music), both of Bountiful, Utah, for "Joseph's Vision." Honorable mention, Kenneth Jones of Centerville, Utah, for "To a Manger"; and Susan Evans McCloud (text) of Provo, Utah, and Brent Jorgensen (music) of Mesa, Arizona, for "I'm Going Home."

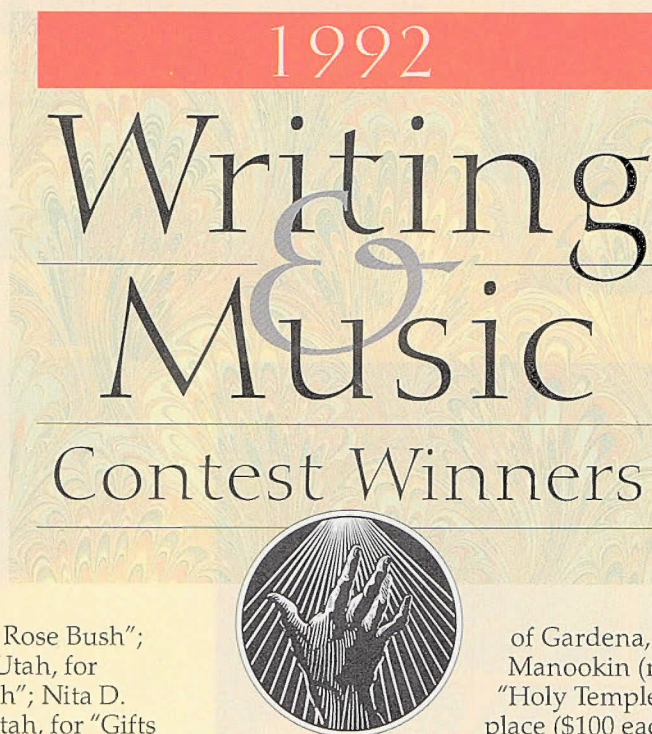
Hymn Division

First place (\$125 each), Naida Dickson (text)

of Gardena, California, and Robert P. Manookin (music) of Orem, Utah, for "Holy Temples Ever Rising." Second place (\$100 each), Arlene Craig Hamblin (text) and Peggy Milligan Moffit (music), both of Syracuse, Utah, for "On This Holy Easter Morning." Third place (\$150), Dale S. Cox of Mesa, Arizona, for "Built on the Rock of Christ." Honorable mention, Ann Kapp Andersen of Fairbanks, Alaska, for "O Blessed Savior, Pure and Sweet"; Marietta W. Fossum (text) of Burnsville, Minnesota, and John E. Enslin (music) of Wetumpka, Alabama, for "Behold a Marvelous Work"; Jenny W. Francis of Barnwell, Alberta, for "I Come to Thee"; and Barbara A. McConochie of Roseville, California, for "Arise and Rejoice."

Anthem/Hymn Arrangement Division

First place (\$250), Jim Kasen of Orem, Utah, for "Let Zion in Her Beauty Rise." Second place (\$200), Brent Jorgensen of Mesa, Arizona, for "O My Father." Third place (\$150), Sally DeFord of Colorado Springs, Colorado, for "Immanuel, Immanuel." Honorable mention, Patricia Davis Hall of Alpine, Utah, for "We Seek for These Things"; Steven Kapp Perry of Provo, Utah, for "When Joseph Knelt"; Diane S. Tuiofu of San Diego, California, for "Because of Faith"; and Weldon L. Whipple of



Rochester, Minnesota, for "Come unto Me."

Instrumental Compositions or Arrangements Division

First place (\$250), Weldon L. Whipple of Rochester, Minnesota, for "Prelude on 'How Gentle God's Commands.'" Second place (\$200), Tom Dossett of Fredericksburg, Virginia, for "I Heard Him Come." Third place (\$150), Elizabeth Bishop Later of Rigby, Idaho, for "Prayer Medley." Honorable mention, Jenny W. Francis of Barnwell, Alberta, Canada, for "Christmas Night"; Carole M. Knight of Boise, Idaho, for "Irreantum"; Stephen A. Weatherford of Champaign, Illinois, for "Two Carols for Piano and Organ."

Hymn Text Contest

First place (\$100), Marcus L. Smith of Provo, Utah, for "Hymn of Gratitude." Second place (\$90), Ilene C. Smith of Ogden, Utah, for "Morning Prayer." Third place (\$80), Gloria O. Wright of Kaysville, Utah, for "Oh, Lord, Accept My Tenth." Honorable mention, Linda G. Paulsen of Rock Springs, Wyoming, for "How Merciful Is God"; Rodney Turner of Provo, Utah, for "Tell the Mountains"; and Olga S. Whitaker of Vale, Oregon, for "Put on the Whole Armor of God."

Relief Society Music Contest

First place (\$250), Sally DeFord of Colorado Springs, Colorado, for "Lift Up Your Heart." Second place (\$200), JoAnn Stewart Lewis of Pacifica, California, for "Every Life with a Purpose." Third place (\$150), Kathleen Stitt of Battle Ground, Washington, for "Peace I Leave with You." Honorable mention, Patricia Davis Hall of Alpine, Utah, for "The Living Water"; Eunice L. Kent of Payson, Utah, for "Oh, Daughter of Mine"; and Julie Millett of Aberdeen, Idaho, for "The Women Within."



SALLY DEFORD



NAIDA DICKSON



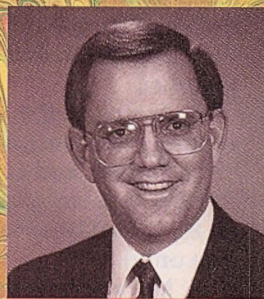
NANI LII S. FURSE



PHOTO BY CRAIG DIMOND



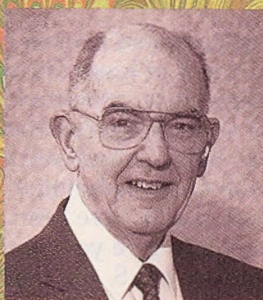
MARTIN L. GREEN



JIM KASEN



DIANE L. MANGUM



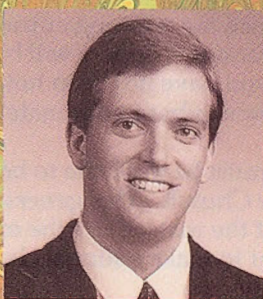
ROBERT P. MANOOKIN



BARBARA A. MCCONOCHE



JEAN SEIFERT



MARCUS L. SMITH



WELDON L. WHIPPLE

We are pleased to announce the ENSIGN writing contests, the Church Music Contests (sponsored by the General Music Committee), the Hymn Text Contest, and the Relief Society Music Contest. These contests are designed to encourage the creation of Latter-day Saint literature and music for use at home and church.

GENERAL RULES

(PLEASE FOLLOW ALL RULES CAREFULLY)

1. Entries must be postmarked no later than **31 December 1992**.

2. Contests are open to all Latter-day Saints who are eighteen years of age or older.

3. You may submit only one entry in each category, but they may be mailed together.

4. Entries in the writing contests must be in English and type-written, double-spaced, on 8 1/2-by-11-inch white paper (one side only).

5. Manuscripts may be a good copy of the original. **They will not be returned.**

6. Your name must not appear on your manuscript.

7. Attach the following statement to each entry: "I am a member of The Church of Jesus Christ of Latter-day Saints. The manuscript submitted, titled _____, is my original work. It has not been commercially published, is not being considered for publication elsewhere, and will not be submitted elsewhere until the contest results have been determined." Sign the statement and give your address, phone number, and (if you are a U.S. citizen) Social Security number.

8. We will award prizes as listed below in each category.

9. We plan to announce the winning entries in the September 1993 ENSIGN. Winners will be notified by 31 May 1993. If you have not been notified by that time, you may then submit your material elsewhere.

10. Winning entries must be available to be copyrighted and used by the Church. (This generally does not restrict other uses of the material by the originator.) We reserve the right to make editorial changes as needed.

ENSIGN WRITING CONTESTS

Scriptures Contest

1. The theme of the 1993 scriptures contest is the Old Testament. Since the Old Testament will be the curriculum for adult Church members during 1994, this contest may serve as a resource for our 1994 issues.

2. Carefully research and fully document your article.

3. We will judge entries on originality, depth of insight, and strength of expression.

4. Your article must not exceed 2,500 words.

5. We will give Awards of Distinction (\$500), Awards of Merit (\$400), and Purchase Awards at our normal purchase rates.

Send entries to: Scriptures Contest, ENSIGN, 50 East North Temple Street, Salt Lake City, Utah 84150.

(Note: The New Testament will be the curriculum for adult members during 1995. We invite members to begin working now on articles for the 1994 contest, which will open in September 1993.)

LDS Life-Style Article Contest

1. You may write a feature article for the LDS Life-Style Article Contest on any subject suitable for use in the ENSIGN. We encourage articles on Latter-day Saint life in general and on LDS scripture and doctrine other than the Old Testament. We welcome personal essays and reflections.

2. We will judge entries on originality, depth of insight, and strength of expression.

3. Your article must not exceed 2,500 words.

4. We will give Awards of Distinction (\$500), Awards of Merit (\$400), and Purchase Awards at our normal purchase rates.

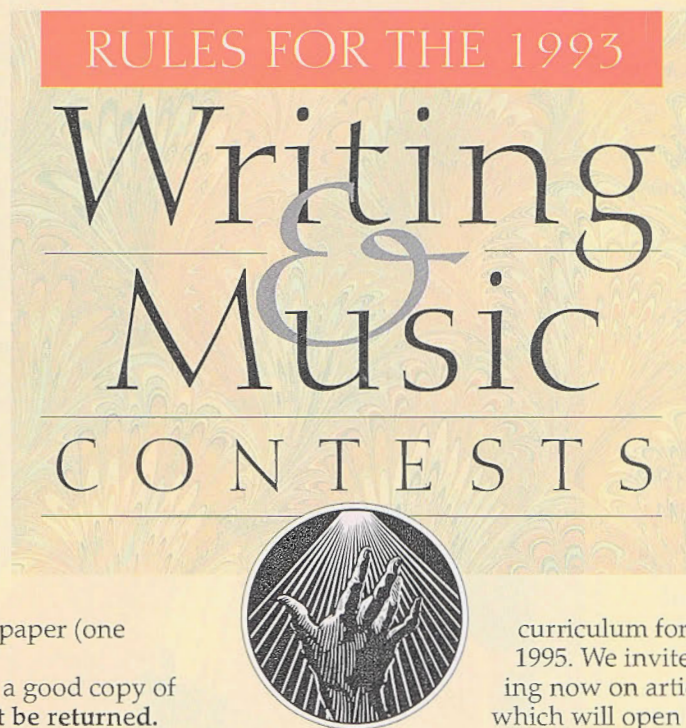
Send entries to: LDS Life-Style Article Contest, ENSIGN, 50 East North Temple Street, Salt Lake City, Utah 84150.

The Eliza R. Snow Poetry/Verse Contest

1. The Eliza R. Snow Poetry/Verse Contest is open to all Latter-day Saint men and women.

2. We encourage the submission of poems that use traditional poetic forms.

3. We will judge entries on artistic merit and on



how well they succeed in appealing to a broad range of readers.

4. Your entry must not exceed 50 lines.

5. We will give Awards of Distinction (\$75), Awards of Merit (\$50), and Purchase Awards at our normal purchase rates.

Send entries to: Eliza R. Snow Poetry/Verse Contest, ENSIGN, 50 East North Temple Street, Salt Lake City, Utah 84150.

MUSIC CONTESTS

The Church Music Contest

This contest, sponsored by the General Music Committee, is funded through the generosity of anonymous donors.

1. Follow General Rules above.

2. You may submit one entry in each of five categories: (a) children's songs, (b) songs, (c) hymns, (d) anthems or hymn arrangements, and (e) instrumental compositions or arrangements (for organ, piano, strings, etc.). Write the name of the category in parentheses beneath the title of your entry.

3. *Children's songs* and *songs* should reflect gospel ideals and should be suitable for home or church use. *Hymns* should be suitable for home, congregational, or choir use. *Anthems* (sacred choral works in unison, two, three, or four parts) and *hymn arrangements* should be suitable for use by ward and branch choirs. *Instrumental compositions* (such as organ or piano hymn preludes or hymn arrangements for solo instruments or string ensembles) should be suitable for home or church use.

4. We prefer that songs, children's songs, anthems, and hymn arrangements include either piano or organ accompaniment.

5. **You must not use the services of an arranger.**

6. We will judge entries on artistic merit, usefulness for home or church, general appeal, ease of performance, originality, and compatibility of text and music. We encourage compactness of written composition because shorter works are more likely to be used in Church publications.

7. Each entry should include (a) a good copy of music and text together, in neat hand or computer manuscript form, on 8 1/2-by-11-inch paper, one side only; (b) a copy of the text only (if applicable), typewritten, double-spaced, on 8 1/2-by-11-inch paper; and (c) a signed statement (see General Rules, number 7; if two persons collaborate, both should sign the required statement). Please do not send tapes.

8. Awards of Distinction (\$200), Awards of

Merit (\$100), and Special Recognition Awards may be made in each category.

9. Non-English entries will receive special consideration.

Send entries to Church Music Contest, Music Division, 50 East North Temple Street, Salt Lake City, Utah 84150.

Hymn Text Contest

This contest is sponsored by the Leo and Marilyn Spencer Hymn Writing Fund.

1. Follow General Rules above.

2. Hymn texts should be patterned after traditional hymn writing, using regular meters, rhyme schemes, and other standard poetic devices. The messages should be in harmony with the spirit of the restored gospel. Hymns in the hymnbook may serve as models of good hymn text writing.

3. We will judge entries on effective presentation of a gospel message, artistic merit, usefulness for home or church, general appeal, and originality.

4. Each entry should include a copy of the text typewritten, double-spaced, on 8 1/2-by-11-inch paper, accompanied by a signed statement (see General Rules, number 7).

5. Awards of Distinction (\$100), Awards of Merit (\$50), and Special Recognition Awards may be made.

6. Non-English entries will receive special consideration.

Send entries to Hymn Text Contest, Music Division, 50 East North Temple Street, Salt Lake City, Utah 84150.

Relief Society Music Contest

Women eighteen years of age and over may enter the Relief Society Music Contest, sponsored by the Eccles Music Fund.

1. Follow General Rules above.

2. Rules 6 and 7 for the Church Music Contest also apply to this contest.

3. Songs should reflect gospel ideals and should be suitable for use by Relief Society choirs (unison, two parts, or three parts).

4. Awards of Distinction (\$200), Awards of Merit (\$100), and Special Recognition Awards may be made in each category.

5. Non-English entries will receive special consideration.

Send entries to Relief Society Music Contest, Church Music Division, 50 East North Temple Street, Salt Lake City, Utah 84150. □

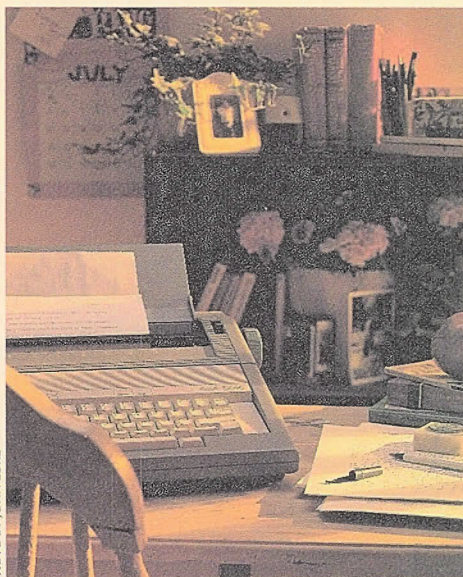


PHOTO BY JOHN LUKKE

MASTER OF THE LIGHT

By Jean Seifert

*I praise thee when
Each pastel stroke of sunrise
Seems for me,
And every lustrous breeze
Ignites my soul
With glowing testament of thee.*

*But when my shoulders—
Burdened, bent to dust—
Refuse to lift,
Forget to trust,
I glory, Master
Artist of the Light,
That I can also find thee
In the night.*

PORTRAIT OF MOSIAH 18

By Nani Lii S. Furse

*Another morning moved upon the
waters, lifting a veil of silver
flame while many awakened and
heard Alma's words, gathered to that
place of quiet-spreading trees;*

*They believed when he taught—perhaps in
rooms kept to candlelight;
now on this shore turned
afternoon, he voices their
desire, witnessed through breathless
burial breaking over to sky,
sun, a Redeemer's grace.*

*And they come filled, called after
His name—this being
done before evening passed the
wilderness beyond small stars.*

ON THE BLESSING OF THE BREAD

By Dale S. Cox

*Called to redemption,
Israel wandered empty wastes,
Yet ate hoar manna:
Heaven's harvest in a fruitless land.
At Christ's feet,
Five thousand sat with empty hands,
Yet from five loaves
Were fed and filled.
He who made not devil's stones bread,
Yet fed his hungry people.*

*And still he does.
For we, too, walk in wastelands,
And we wait before his table
With empty hands
To eat the bread of life:
God's gift in famine's day,
And supper to our souls.*



TO EVE—WITH EMPATHY ACROSS THE YEARS

By Shirley Adwena Harvey

You laid the garment aside
And stood to rest stiff shoulders—
How pleased Abel would be
At touch of the soft, supple leather.
From the door you could see the fields,
Quiet in midday sun.
The harvest had been good
And the flocks were fat.

Bent to your task again
You were not aware of the darkening sky
Or the dust-covered runner approaching
Until Adam, with ashen face, stood beside you.
Sharp as the sickle through ripe grain
Were his words . . .

You would not remember
Running through dry stubble,
Or his strong arms beneath yours;
But you would not forget pain
That tore heart and soul.
Gone—two sons of promise—
One never to see tomorrow's dawn,
Never to father generations.
The other wrenched from you,
Marked and cast out.

There would be other dawns—and other harvests—
With long hours of toil to fill empty days.
Then slowly, surely, as pain gives way to faith,
You feel God's love surround you,
Warm as a shawl on your shoulders,
And you hear His spirit whisper to your spirit
That sometime—somewhere in eternity—
A mother's heart will heal.

TRIPTYCH

By Janice M. Tindall

The Guilty

Where is the mountain high enough
The ocean deep enough
The desert wide enough
To hide my sin?

Death will not suffice—
I cannot be
Unmade.

Burning torment
Anguish of soul
My God, my God
I hide my face.

The Penitent

Lord
Have mercy
On me, a sinner
Forgive, I pray
Take my sin away
I cannot bear it longer.
I would be thine.
Receive my broken heart, I beseech thee,
And give me rest.

The Forgiven

Burning with Light
My soul quivers
At thy touch.
Oh God, my God
God of my fathers
Wonderful, Counsellor,
Prince of Peace.
There is no mountain high enough
Nor ocean deep enough
Nor desert wide enough
To glorify thy name.



Gratitude is a virtue, like hope or faith—something that may not come naturally but can be learned by becoming as little children.



THE Song of Gratitude

By Lisa Ray Turner

I knelt beside my three-year-old and listened to his scrambled bedtime prayer: "I'm thankful for Mommy and Daddy, snow and clouds. I'm thankful for Santa Claus. I'm thankful for pizza and my big brother. Thank you for food. Thank you for everything." I waited as he hesitated. With such a prolonged inventory of blessings, I assumed he was deciding between continuing his list or jumping into his warm, inviting bed. After a long pause, he hastily added, "Oh, and please bless our dumb old cat." He then finished his prayer with an emphatic amen.

I tried to remember the last time I had thanked the Lord for such things. Certainly my life was filled with small blessings. Like my son, I thought pizza was delightful, but I never included it in my prayers. I enjoyed snow and clouds, too, but I never mentioned them either.

How much he had packed into his prayer! If only my prayers were so sincere. If only my heart were filled with such gratitude for simple aspects of everyday life.

I liked to think I omitted such items because they were too insignificant to include among important adult acknowledgments and appeals. But I knew that in reality I no longer noticed them. I had become so entrenched in "to do" lists and responsibilities that I no longer paid attention to the tiny purple flowers dotting the backyard, the intricacies of leaves, or the earth-washed smell of fresh rain. If I wasn't even aware of these pleasures, how could I be thankful for them?

Unlike me, my children noticed all the details of their young lives. Nothing escaped their observant eyes and appreciative hearts. My five-year-old ran for the sheer joy of feeling his healthy body

move—not to burn calories, churn endorphins, or reach his target heart rate. My three-year-old danced exuberantly whenever music was played and squished mud between his toes

just to feel the warm, gloppy ooze. My baby was a study in joy. He tasted soap bubbles, smeared his hair with applesauce, and chased shiny, black beetles, unfettered by grown-up notions of cleanliness or repugnance toward six-legged creatures.

Surely I used to be like my children, but somehow I'd lost their spontaneity and wonder. In my very adult, very busy life I'd forgotten the joy in everyday activities. I'd forgotten gratitude for the plain, the ordinary, the simple.

Of course I was grateful for the "big blessings." I constantly thanked the Lord for health, family, and the gospel. These gifts were impossible to ignore. A hospital visit or a transitory illness were powerful reminders that health was a tangible blessing, not merely an item to include in hurried, mumbled prayers. Holiday dinners, crayon love notes, and generous hugs reminded me to give thanks for a rich, rewarding family life. Answered prayers or inspiring sacrament meetings nudged me to thank the Lord for the gospel.

Gratitude was also easy to muster during crises. I agreed with Elie Wiesel's comment when he accepted the 1986 Nobel Peace Prize: "No one is as capable of gratitude as one who has emerged from the kingdom of night."

Though I had not suffered the atrocities of the Holocaust as Elie Wiesel had, gratitude was fast and fervent after the dark periods of my life. It was easy to be filled with thanksgiving when, after a series of frightening miscarriages, my first

son was born full-term and healthy.

Gratitude flowed effusively when my second son was healed from a devastating, critical illness. My heart sang with gratitude when my third pregnancy resulted, despite complications, in the birth of a robust baby boy.

But what about everyday gratitude? Wasn't that part of the gospel, too? Of course, a gospel-centered life included beliefs, worship, duty, and love. But gratitude had to be part of the package.

As I thought about childlike gratitude, I remembered Christ's injunction to become as little children. Perhaps part of becoming like a child would be to hone my abilities to feel gratitude and give thanks. My sense of grown-up "busyness" had assaulted my sense of gratitude for too long. I no longer wanted to be so busy that I failed to notice my blessings—whether great or small—and the people who enriched my life. So, I made a conscious decision to practice gratitude, in much the same way I had practiced the piano as a child—daily, conscientiously, persistently.

Wonderful things happened. Not in the worldly sense, or on a grandiose, obvious level, but in small, everyday ways. I saw the world with new eyes.

I began to see sunsets. Had they always been there? I started to haul my family outside to watch the sky's extraordinary hues of purple and pink. I began to see the beauty in my baby's face—even when it was covered with mashed green peas and congealed chicken gravy. I watched my husband tenderly tuck our sons into their beds at night and remembered how much I loved him. I began to play in the sandbox with my boys and relish the texture of the grainy, white sand. I began to feel gratitude, even without a "kingdom of night."

I'd always thought gratitude was a feeling like love or anger—something that came naturally. But gratitude is more a virtue, like hope or faith—something that may not come naturally but can be learned (or relearned) by becoming as little children. It can be practiced, and like a difficult passage in a Chopin étude, it becomes easier with practice.

Even when mastered, gratitude does not solve all our problems. It's not a phony Pollyanna attitude of ignoring the blemishes and pain of life, nor is it a selfish, self-aggrandizing attitude. It does not erase grief and hardship, but can make those times easier to bear. It can nourish us spiritually and smooth the jagged edges of our crowded lives.

Since our lives are so crowded, with many activities and obligations competing for our attention, it is not always easy to give thanks for or, as the hymn suggests, count our blessings. Counting blessings is not particularly popular today. The world tells us to focus on what we *don't* have—money for a new car, time for a European vacation, unlimited material possessions.

Despite the world's focus on this self-indulgent attitude, the gospel teaches us that gratitude is fundamental. The Savior demonstrated

its importance in Luke 17:11–19. Jesus cured ten lepers, and of the ten, only one returned to give thanks. This man glorified God, and fell to Christ's feet to thank him. Jesus asked, "Were there not ten cleansed? but where are the nine?" (V. 17.)

I've often asked the same question. Where were those nine men whose lives had been so completely transformed—social outcasts who again became part of society as healthy and whole individuals? How could they not utter a simple "thank you" after being miraculously cured of such a loathsome disease? Did they not understand the magnitude of the

miracle? Did their parents forget to teach them about saying thanks?

I don't think so. Though the scriptures do not tell us, I think they were plagued by the same difficulties we face two thousand years later. Perhaps their lives were crowded with details and trivialities. Perhaps they were so involved in their lives that they simply forgot. Maybe they were impatient to join their families and community, wanting to forget about their former lives altogether. The account in Luke never really says. But we do know that only one came back.

That one was truly blessed, and not only because he recovered from his cruel disease. He was especially blessed because he had not lost his spirit of thanksgiving. He had a grateful heart and could stop to give thanks. Many young children are like that leper. They stop to feel gratitude.

After hearing my son thank his Heavenly Father for candy, as well as for parents and big brothers, I began to be more like the healed leper—more like my three sons. I began to feel gratitude for warm blankets, puffy marshmallow clouds, and white tulips. I began to give thanks for unexpected checks in the mail, as well as three messy, lively boys, a winter free of ear infections, and a loving husband. I began to sing the song of gratitude. □



Some historical records indicate that Mary Musselman Whitmer was privileged to see the gold plates, in addition to Joseph Smith and the Three and Eight Witnesses. Do we know of any other persons who may have seen or handled the plates?



Keith W. Perkins, professor of Church history and doctrine at Brigham Young University and president of the Orem Utah Stake. Your question relates

to the divine law of witnesses. President Joseph Fielding Smith best described this law: "There is a law definitely stated in the scriptures governing testimony and the appointment of witnesses. This law the Lord has *always* followed in granting new revelation to the people. . . . Paul in writing to the Corinthians said: 'In the mouth of two or three witnesses shall every word be established' (2 Cor. 13:1)." (*Doctrines of Salvation*, Bruce R. McConkie, comp., 3 vols., Salt Lake City: Bookcraft, 1954, 1:203.)

In this dispensation the Lord has given many witnesses to the divinity of the work of the Prophet Joseph Smith. Among them are three special witnesses the Lord prophesied he would provide for the Book of Mormon.

(See Ether 5:2-4.) These three men were Oliver Cowdery, Martin Harris, and David Whitmer. While the Book of Mormon was in the process of being translated in June of 1829, the Lord promised that they would have the privilege of being witnesses to the Book of Mormon. (See D&C 17:1-5.)

But the Lord had promised in the Book of Mormon that others besides the Three Witnesses might be privileged to view the plates: "At that day when the book shall be delivered unto the man of whom I have spoken, the book shall be hid from the eyes of the world, that the eyes of none shall behold it save it be that three witnesses shall behold it, by the power of God. . . .

"There is none other which shall view it, *save it be a few* according to the will of God, to bear testimony of his word unto the children of men. . . .

"Wherefore, the Lord God will proceed to bring forth the words of the book; and in the mouth of *as many witnesses as seemeth him good* will he establish his word; and wo be unto him that rejecteth the word of God!" (2 Ne. 27:12-14; italics added.)

We know that in addition to the three witnesses, eight other witnesses testified: "Joseph Smith, Jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands." (Introduction, Book of Mormon.)

In an article in a previous issue of the ENSIGN (Feb. 1989, p. 36) I detailed the privilege that Mary Musselman Whitmer had in viewing the gold plates because

of her faithfulness. The question is, Did any others besides the Three Witnesses, the Eight Witnesses, and Sister Whitmer see the gold plates?

There are recorded in Church history several accounts of others who saw the gold plates, but not in the same way as these witnesses we have mentioned.

Martin Harris was not the only member of his family who showed a great interest in the translating of the Book of Mormon. In the beginning, his wife Lucy also had a keen interest in the work of the Prophet Joseph Smith. Although Lucy Harris lacked the stability of others in her witness of the Book of Mormon, Lucy Mack Smith records what she heard from Mrs. Harris. One day Lucy Harris said to the Prophet, "Joseph, I will tell you what I will do, if I can get a witness that you speak the truth, I will believe all you say about the matter and I shall want to do something about the translation—I mean to help you any way." (Lucy Mack Smith, *History of Joseph Smith*, ed. Preston Nibley, Salt Lake City: Bookcraft, 1958, pp. 116-17.)

The next morning she related a remarkable dream she had had the previous night: "She said that a personage appeared to her who told her that as she had disputed the servant of the Lord, and said his word was not to be believed, and had also asked him many improper questions, she had done that which was not right in the sight of God. After which he said to her, 'Behold, here are the plates, look upon them and believe.' " (Ibid., p. 117.)

Mother Smith stated that Lucy Harris then described the record in minute detail. Mrs. Harris

became so convinced of the truthfulness of the record after this remarkable dream that she decided to give to the Prophet Joseph Smith twenty-eight dollars she had received from her mother before she died; Mrs. Harris insisted that he take it to assist in bringing forth the Book of Mormon.

I wish we could say that after this wonderful experience Lucy Harris became a great supporter of the work of the Restoration, but, sadly, this was not the case. She continued to insist to Joseph Smith that she must see the plates; on one occasion, she ransacked the home where he was staying, looking for them, but to no avail. She then commenced a search outside, but was frightened away when she encountered a "horrible black snake." (Ibid., p. 122.) After this, she became one of the persecutors of the Prophet.

It is also interesting that Joseph Smith recorded in his history a similar experience of Oliver Cowdery before he came to assist in the work of translation. He stated that the Lord "appeared unto a young man by the name of Oliver Cowdery and showed unto him the plates in a vision, and also the truth of the work, and what the Lord was about to do through me, his unworthy servant. Therefore, he was desirous to come and write for me, and translate." (*The Personal Writings of Joseph Smith*, ed. Dean C. Jessee, Salt Lake City: Deseret Book Co., 1984, p. 8.

Spelling and punctuation modernized.)

Although Emma Smith never saw the gold plates in the same way the other witnesses did and was also counseled by the Lord not to murmur because of the things which she had not seen (see D&C 25:4), she did have

with a metallic sound when the edges were moved by the thumb, as one does sometimes thumb the edges of a book. . . . I did not attempt to handle the plates, other than I have told you, nor uncover them to look at them. I was satisfied that it was the work of God, and therefore did not feel it to be necessary to do so.

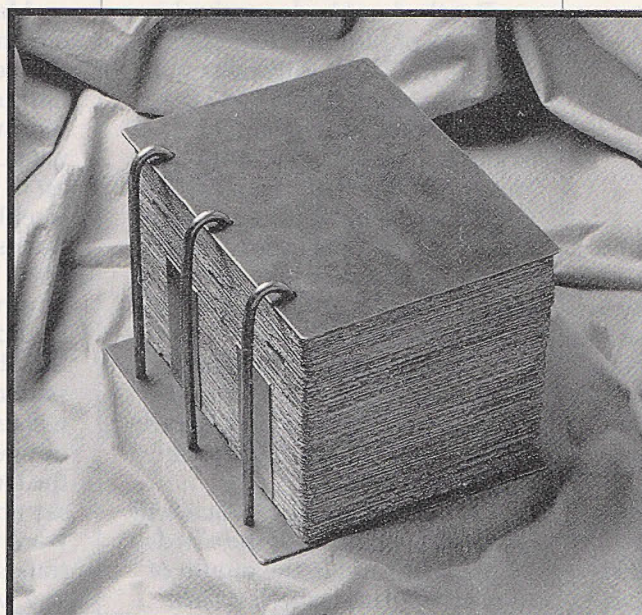
. . . I moved them from place to place on the table, as it was necessary in doing my work." (*The Saints' Herald*, 1 Oct. 1879, p. 290; spelling modernized.)

Even though Emma did not see the plates directly, what she *had* seen and felt by the Spirit deepened her conviction of the truth of the Book of Mormon. As a result, she bore this powerful witness and testimony of the book to her son:

"My belief is that the Book of Mormon is of divine authenticity—I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscripts unless he was inspired; for, when acting

as his scribe, your father would dictate to me hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. This was a usual thing for him to do. It would have been improbable that a learned man could do this; and, for one so ignorant and unlearned as he was, it was simply impossible." (Ibid.)

The Lord has established the



REPLICA OF GOLD PLATES; PHOTO BY PHIL SHURTLEFF

The Lord has affirmed the reality of the gold plates "in the mouth of as many witnesses as seemeth him good."

close contact with the plates and the work of her husband. In response to a question from her son, Joseph Smith III, as to the reality of the plates, she responded:

"The plates often lay on the table without any attempt at concealment, wrapped in a small linen tablecloth, which I had given him [Joseph Smith, Jr.] to fold them in. I once felt of the plates, as they thus lay on the table, tracing their outline and shape. They seemed to be pliable like thick paper, and would rustle

truth of the Book of Mormon already in the mouth of "as many witnesses as seemeth him good." Now our challenge is to gain a testimony of it for ourselves. That is obtained in the way that millions have gained their witness—by reading, pondering, and praying about the Book of Mormon "with a sincere heart, with real intent, having faith in Christ." Then, by the power of the Holy Ghost, we too will know that it is the word of God. (Moro. 10:4.)

As a young man I gained that witness for myself, after some struggle on my part. If you have not gained that testimony for yourself, please accept the challenge of Moroni. If you have already gained that testimony, you can nourish it by reading the Book of Mormon daily, as our beloved prophet, President Ezra Taft Benson, has admonished. (See *ENSIGN*, May 1986, p. 78.) □

How can mothers pursue vocational opportunities while staying at home with their children?



Linda Orvis, Anaheim First Ward, Anaheim California Stake, a bookkeeper, free-lance writer, and mother of six children.

Many business ventures lend themselves to home-based operations. Saving some corporations millions of dollars on insurance and other operational costs, home employment is the wave of the future. Computers,

modems, fax machines, and networking continue to help make home employment an option for many people.

Jobs for mothers with children at home range from accounting, child care, sewing, and tutoring to innumerable other possibilities limited only by one's interests, initiative, time, and ability.

The key to successful home employment is advance preparation. Susan, a young mother of two toddlers, was earlier encouraged by her parents to pursue an education that would enable her to stay home with her children. Talented in music, she earned a degree in that field and now teaches piano in her home.

As a mother of three children, Judy wanted to learn an enjoyable craft that would bring in extra money for her family. Stained-glass windows interested her, so she learned the skill and has gone into business making stained-glass windows in her home.

Melissa is a mother of four children who was worried about her husband being laid off from work in the aerospace industry. Not knowing what home occupation would suit her best, she began taking computer classes. She didn't find her niche there, so she enrolled in another community education class and now prepares to work at home as a medical transcriber.

Before committing yourself to a home business, take the time to weigh the costs, both monetary and personal. If you are required to buy expensive equipment, be sure that your expected income will make the investment worthwhile. Look into hidden costs as well by talking to people already in business. Most important, know how much time the work

will entail: Can you arrange your own work schedule? Will you be able to handle the work load without neglecting your family and other responsibilities?

Through personal prayer, we can decide what measures must be taken for our material well-being.

Some marketable skills may not detract from family time at all. For example, if you crochet, you can make the items while you are with the family and sell them later.

People who work at home are not exempt from paying federal and state taxes. Other regulations may apply as well, so it's a good idea to check with the state department of commerce and your local municipal center before undertaking a home-based business.

A major challenge facing working mothers is finding balance on the tightrope between family and career responsibilities. Children need nurturing, which takes perseverance and, as often is the case, undivided attention. Unlike many of their professional counterparts who work away from home, mothers who work at home are in a good position to attend to their children's needs throughout the day. However, crises do arise, so a home business enterprise with a flexible schedule is a definite advantage.

Although home employment is not for everyone, it can be a good option for mothers who need to earn money while staying at home with their children. If it's not in the picture now, it may be in the future. In the meantime, it's wise to develop, maintain, and improve marketable skills that may one day prove crucial to our temporal salvation. "If ye are prepared ye shall not fear." (D&C 38:30.) □

Not Too Much to Ask

By Cheryl Cayer, as told to
Judy M. Sweeney

Mommy." I raised my head, listening intently. Of course, my sleepy mind realized, one of my daughters needed something. "Mommy. It's time."

Time for what?

"Mommy," the voice called.

"Mommy."

Now awake, but barely so, I threw back the covers and swung my feet over the edge of the bed, peering into the darkness to identify the daughter who needed me.

It must be Christina; Trinell or Melissa would have left the bedroom door open. What I saw, however, was not one of my girls, but a male Indian child. He was clothed in white robes, his arms outstretched.

"Mommy, it's time. It's time for me to come."

I rubbed my eyes, knowing I could not have seen what I had just seen. My ears must be involved in the trick, too, I reasoned as I snuggled back into my warm bed.

But sleep was not to come. As determined as I was to convince

myself the incident had been a dream, someone else was just as determined I realize it was real.

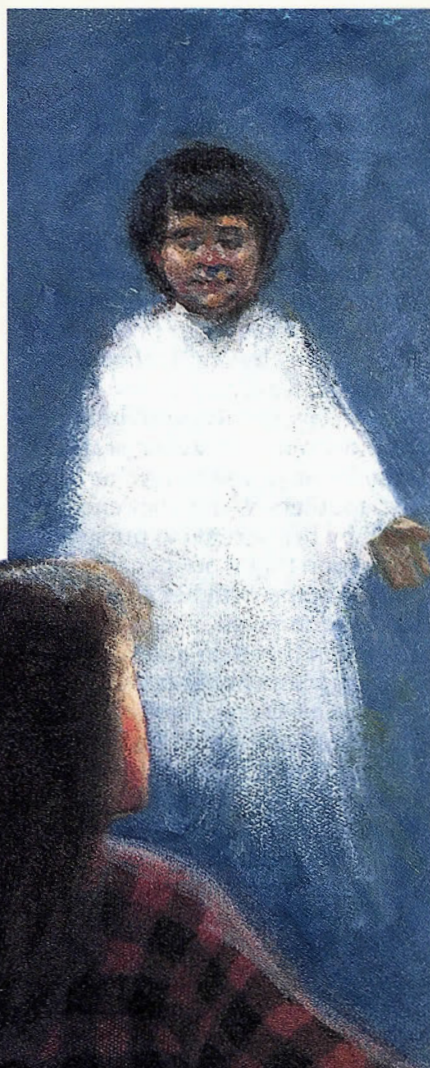
A short time later, I was looking at the same Indian child, clothed as before.

"Mommy, it's time for me to come. Soon I will be coming into the world, and I'm to be your son."

I spent the rest of the night debating whether or not to tell Ray, my husband. Eventually I did. His reaction was not surprising. He took both my hands in his and told me he'd have to also receive personal inspiration on the matter.

I understood and waited patiently for what I knew would happen. A few months later I was not surprised when my husband related his experience with our son-to-be. While working, he'd been listening to some music. Suddenly, the music ceased. Peaceful, heavenly strains filled the air and a voice impressed

A short time later, I was looking at the same Indian child, clothed in white. "It's time," he said.



upon Ray's mind and soul that an Indian son was to come into our family. Now was the time for him to start preparations to receive the child.

Our first step was to submit an adoption application to a social services agency. However, because we already had three children, our application was denied.

Our hopes sank, but our faith remained strong. We knew that we would not have to wait that long.

Two weeks after we had submitted our application, we were notified that our application was being reviewed. A short time later, we were notified that our application had been accepted. But again, we were warned of the three- to five-year wait.

At this time, I needed reassurance. I found it at the temple. While silently praying in the chapel there, I was reassured that our son would soon be with us and he was to be called Mathew.

On 27 July 1984, a male child was born in Calgary, Alberta. Carefully, a nurse washed and bundled him in blankets. Then, placing him in a hospital bassinet, she wheeled him to a private nursery. He was being placed for adoption.

A few doors down the hall, a young mother was sealing an envelope. She had the grace and bearing acquired from her Blackfoot heritage. She knew in her heart that what she was doing was right. She handed

the envelope to a social worker.

Inside the envelope was her story. She told briefly of her own history and her desire to provide her child with the best possible life. She had prayed that her child would be blessed with a good home. And if it wasn't too much to ask, she had added, she'd like the family to have girls.

It wasn't too much to ask. In the late summer of 1984, we received a call asking us to come to Calgary to pick up our son. As they placed him in my arms and his tiny hand curled around Ray's finger, we knew at last that Mathew was home. □

Cheryl Cayer is a member of the Devon-Leduc Branch, Edmonton Alberta Millwoods Stake. Judy M. Sweeney is a member of the Trail Ward, Cranbrook British Columbia Stake.

The Heart and Mustard Seed

By Debby Herget

It had been a long time since I'd thought about her. I couldn't even recall exactly which class she had taught in our ward. But today, over twenty years later, I was grateful she had been my teacher.

It was one of those days. I felt overwhelmed by my responsibilities at home and at church. Discouraged, I walked into my bedroom and noticed a jewelry box I'd received as a child.

Inside were rings, necklaces, pins, and other mementos from my childhood. "No time for

The tiny chain and heart were quiet reminders that I could be all I wanted if I believed in myself.



sentimental journeys today," I scolded myself. But the temptation was too great; I opened the box, carefully rummaging through its contents.

A heart-shaped pendant caught my eye. Instantly, I remembered where it had come from. Picking it up, I studied the tiny mustard seed encased inside the gold-rimmed crystal heart. Beneath the heart was a matching gold plaque with an inscription that read, "If ye have faith as a grain of mustard seed, nothing shall be impossible unto you." (See Matt. 17:20.)

I remembered vividly the night she had given us the necklaces. It was the end of the year and time to move on to a new class and teacher. The necklaces, she told us, were just small tokens of remembrance. But to me, the tiny chain and heart represented much more—they were quiet reminders that I could be all I wanted if I believed in myself and had faith in the Lord.

As I thought about the lessons she had taught, I realized that I couldn't recall any posters done neatly in calligraphy. I searched my memory, but I didn't remember any audiovisual presentations either. Her lessons were not delivered with impressive eloquence or smooth teaching methods.

What I do remember is the warm feeling that enveloped me when I sat in her classroom. Tears fell down my cheeks now as I remembered her tears, falling unheeded as she shared stories from the lesson manual or bore her testimony. I recalled the stirring of the Spirit within my own heart as it bore witness to the truthfulness of the things she so genuinely taught.

I pictured six young women eagerly attending a cookout in her backyard. I heard her laughter and saw her smile as she accompanied the same giggling group to the movies. It was obvious that she enjoyed teaching us and being with us. Her expressions of unconditional love and concern made each one of us feel special.

Picking up the necklace, I felt again the warmth of her spirit. I wiped my tears as I looked at the inscription once more. "If ye have faith as a grain of mustard seed, nothing shall be impossible unto you."

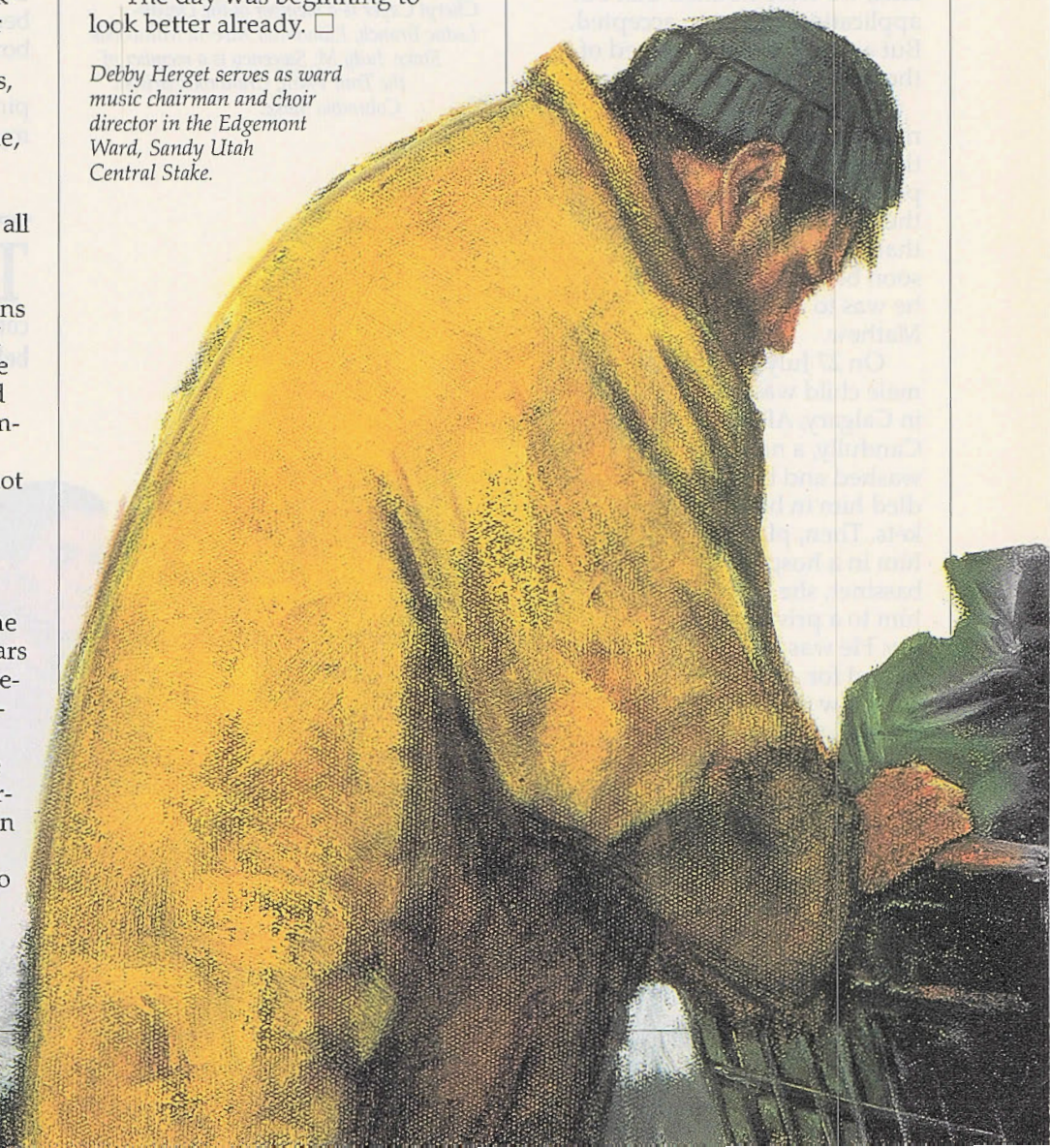
The day was beginning to look better already. □

Debby Herget serves as ward music chairman and choir director in the Edgemont Ward, Sandy Utah Central Stake.

The Man in the Yellow Slicker

Name Withheld

One chilly day in September, my husband, John, arrived home to tell me about a man in a torn yellow rain jacket he had seen walking along the highway and whom he had stopped to help. The



man's name was Claude. He had been pushing a broken grocery cart loaded with empty pop cans. As they talked, my husband noticed Claude's cold, red hands clenching the handle of the cart, and he gave Claude a new pair of gloves he happened to have in the truck.

Claude had refused the gloves. He said he had a pair back in Calgary in his room and assured my husband that he would be all right. Seeing his swollen feet, which slipped out of his old laceless shoes with every step he took, John found it hard to believe that he would be all right.

Claude told John that he had been on his own ever since he had been a young boy because of problems with his parents. He had quit school after grade nine because of a learning disability. Collecting pop cans during the summer netted him about two hundred dollars for his efforts. Claude said he liked being outdoors and seeing the countryside. When my husband asked him where he had slept the previous night, Claude said, "Between two granaries in a farmer's field." He added, "It was a little cool."

My heart ached for this poor man as I thought about the thick

layer of ice on our water trough that morning. My husband and I wanted to help him.

The next day was Sunday. I returned home from church with the words of a song echoing in my mind—"Because I have been given much, I too must give." (*Hymns*, 1985, no. 219.) I couldn't rest. It had been freezing cold again the night before, and I wondered where Claude had slept. That was it—I packed a box for him with warm socks, food, shoelaces, a sleeping bag, and a little money. Then I attached a note with our name and phone number that simply said, "We would like to help you."

Then we set off to find Claude. We found him sitting by the side of the road. "I stopped for an hour to dry off in the sun," Claude said as the pale sun appeared between the clouds. We offered him a ride into town, but he refused and assured us that he could walk there, sell his cans, and then walk back to Calgary. That was one hundred and twenty miles! I felt uneasy as we gave him the box and then left him alone on the highway with his cart, his pop cans, and his red, swollen feet.

That night it rained almost two inches. I knew the torn yellow rain jacket wouldn't give him much protection from the rain. Monday was bitterly cold, with icy winds. We went to look for Claude again.

We found him in a restaurant, where he had taken shelter. He sat near the window, watching his grocery cart with its precious

cargo of pop cans, and drank a cup of hot chocolate to warm himself. After much persuasion, we finally convinced Claude to come home with us. So we loaded the cart with the missing front wheel and the plastic bags filled with pop cans into our truck and headed home.

Once in our home, Claude's blue eyes shone out in contrast with his weather-beaten, bearded face. When we gave him some new boots, we noticed a toe was missing from his left foot. "I got it frozen off one night," he said, "but I'm glad it wasn't my right foot."

Hot soup, toast, and hot chocolate seemed to please him. As he reached for the jam, we noticed that his large hands had been cracked by the cold. He told us that he had a room in Calgary, where the landlady let handicapped people sleep. He said his parents were in a senior citizens' home in Red Deer. He tried to visit them once a year even though he had not lived with them for many years.

That night we drove him to Calgary, but we stopped first in Red Deer to let him visit with his parents. On the remaining drive to Calgary, I struggled with my thoughts. Here we live in a land of peace and plenty, yet on our very doorsteps there are people in need who are suffering. I was grateful that Claude had crossed my path. The words of the song echoed in my heart again, but this time with much more meaning—"Because I have been given much, I too must give." □

I knew that the torn yellow rain jacket would not protect Claude, and I was determined to show him that we cared.



Abraham in Ancient Egyptian Texts

By John Gee

Since Joseph Smith connected the facsimiles in the book of Abraham with the Abraham of the Bible, some people have wondered if Abraham is ever mentioned in Egyptian

attention of scholars.

There are dozens of references to Abraham in Egyptian texts, some of which have traditionally, been called "magical,"¹ although many scholars are not sure how to distinguish ancient magic from religion.² The references occur in five different languages—Demotic, Old Coptic, Coptic, Greek, and Hebrew. Here, we mention six of the references to Abraham, dating to the third century A.D., most of which came from Thebes, the place where the Joseph Smith papyri were found, and were originally acquired by Giovanni d'Anastasi, who sold them to several museums in Europe.

1. The first reference occurs in a chapter on how to make a signet ring. One of the steps is to "bring a white stone" and "write this name upon it . . . : Abraham, friend of m[an]."³ (PDMxii 6–20; compare Rev. 2:17; D&C 130:10–11; Abr. 3:1.)

2. The second instance of Abraham's name occurs in a description of how to use a ring to obtain "success and grace and victory." As part of his invocation, the petitioner says, "O mighty god, who surpassest all powers, I call upon thee, Iao, Sabaoth, Adonai, Elohim, [six other names], Abraham, Isaac, Jacob, [82 more names]." The first four names are Hebrew for "LORD of hosts, my Lord, God." (PGMxii 270–321.)

3. The third mention of Abraham comes from the same papyrus as the first two references. It is accompanied by a picture, a lion couch scene similar to the one in facsimile no. 1 of the book of Abraham, but this picture is oriented in reverse. Part of the text, a love charm, reads: "Let Abraham who . . . I adjure you by . . . and incinerate so-and-so daughter of so-and-so. Write these words and draw this image on a new papyrus." Later in the



A lion couch scene appears in Leiden Papyrus I 384 (PGM xii), below. The outline marks Abraham's name, written in Greek.

papyri. Recent examination of evidence shows that the name of Abraham does indeed appear in late Egyptian texts.

Of course, acceptance of the book of Abraham, like acceptance of all scripture, will always depend on faith (see 3 Ne. 26:6–12), and the only real proof of scripture can come only through the power of the Holy Ghost (see Moro. 10:3–5; D&C 50:17–23). But a knowledge of external factors can help in the search for truth, and a number of Egyptian texts mention Abraham. After gathering dust for many years in various museums and libraries, several of these are now drawing the

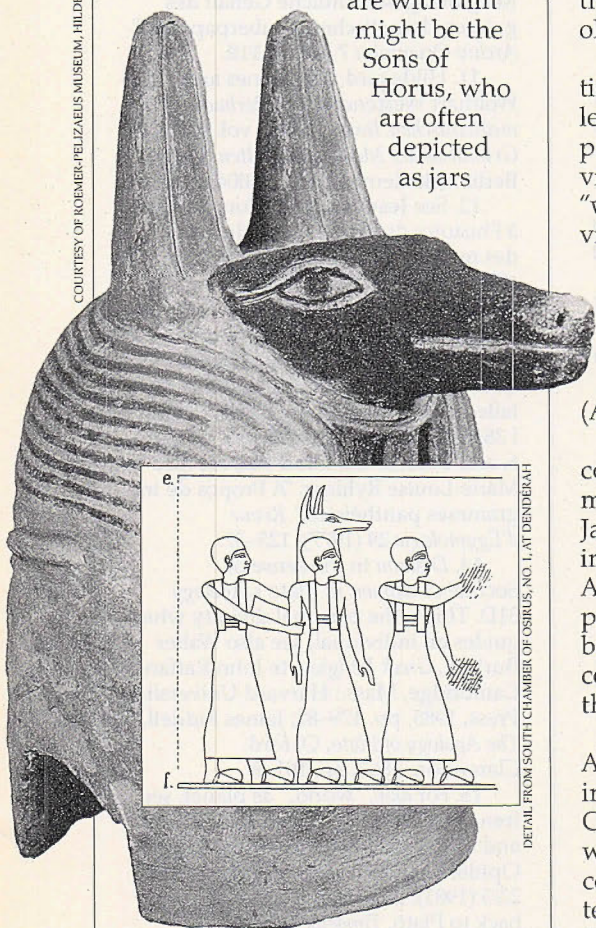
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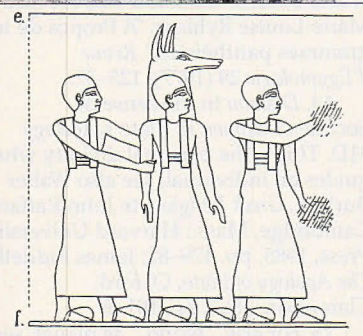
text we read, "I adjure you spirits of the dead, [by] the dead (pharaohs)⁴ and the demon Balsamos and the jackal-headed god and the gods who are with him." (PGMxii 474–95, PDMxii 135–64.)

A few explanations are in order: "Balsamos" is probably Baalshamayim (lord of the heavens), an old Phoenician and Canaanite god whom they believed created the earth.⁵ The "jackal-headed god" is most likely Anubis, who usually officiates in lion couch scenes, though he is indistinguishable from his priest, who wears a jackal mask over his head.⁶ The "gods who

are with him" might be the Sons of Horus, who are often depicted as jars



When the priest represented the god Anubis, he wore a mask like this one.



DETAIL FROM SOUTH CHAMBER OF OSIRIS, NO. 1, AT DENDERAH

COURTESY OF RIJKSMUSEUM VAN OUDHEIDEN

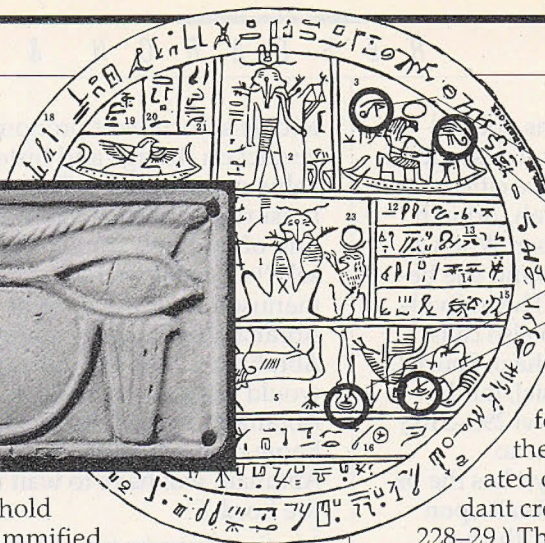


which hold the mummified internal organs of the deceased. (See facsimile no. 1, notes on figures 5 to 8.) The figure on the lion couch in this papyrus is a woman. The idea of incinerating the woman as a punishment in case the woman does not yield to the man who casts the spell is an old Egyptian formula.⁷

Although removed from the time of Abraham, about two millennia earlier, elements on this papyrus remind one of the three virgins Abraham wrote of who "were offered up because of their virtue; they would not bow down to worship gods of wood or of stone, therefore they were killed upon this altar, and it was done after the manner of the Egyptians." (Abr. 1:11.)

These first three references all come from the same papyrus. The mention of "Abraham, Isaac, Jacob" assures us that we are dealing with references to the biblical Abraham. Also, these references point to some sort of connection between Abraham and the lion couch, though the exact nature of the connection is obscure.

4. The fourth mention of Abraham is in a papyrus containing many references to Judeo-Christian religion; the same scribe who copied the previous papyrus copied this one, too. A long chapter on using a lamp to get revelation instructs the individual to call out, "O Khopr-Khopri-Khopr, Abraham, the pupil of the



The wedjat-eye appears four times in facsimile no. 2 in the Pearl of Great Price.

wedjat-eye, four-fold Qmr⁸, creator of the mouth, who created creation, great verdant creation." (PDMxiv 228–29.)

The name *Khopr-Khopri-Khopr* is an invocation of the creator, which has parallels in older Egyptian texts,⁹ and is possibly related to facsimile no. 2, figure 3. *Qmr* seems to mean something like "creator, creation, mightier, or one who has power over." Here, "it is very noteworthy that the Patriarch Abraham is called 'the apple of the wedjat-eye.'"¹⁰ The pupil (or apple) here means not student but rather the "iris and pupil" of the eye.¹¹ The *wedjat-eye* was a symbol of perfection, prosperity, preservation, wholeness, completion, health, and resurrection; in Christian times it was the word the Copts used for salvation. It occurs four times in facsimile no. 2 of the book of Abraham (twice in figure 3, and once in figures 5 and 7).

The *wedjat-eye* is frequently mentioned in a closely related group of chapters from the Egyptian Book of the Dead (162–67)¹² that treat the theme of preserving the dead until the time of the resurrection. One of the items discussed in this set of chapters is the hypocephalus—the general class of documents to which facsimile no. 2 belongs. Other connections also exist between the chapter in this "magical" papyrus and facsimile no. 2.¹³

5. The fifth reference to Abraham's name is linked to a Bible story. (See Genesis, chapter 19.) The chapter in the papyrus places this reference in a love charm (like the third example,

above): "The heavens opened and the angels of God descended and destroyed the five cities: Sodom and Gomorrah, Admah and Zeboiim and Zoar. When a woman heard the sound she became a salty pillar." The individual using this charm also calls upon "the great Michael, Souriel, Gabriel, . . . Istraël [sic], [and] Abraham." (PGMxxxvi 295–310.)

6. A sixth reference to Abraham in the papyri has the petitioner calling out, "I call upon thee, the creator of earth and bones and all flesh and every spirit and the one who stands upon the sea and shakes the heaven, who separated the light from the darkness [compare Gen. 1:4; Moses 2:4; Abr. 4:4], O great mind, lawful administrator of the universe [see explanation to facsimile no. 2, notes on figures 1, 3 and 7], eternal eye, daimon of daimons,¹⁴ god of gods, the lord of the spirits [compare Abr. 3:22–23], the fixed planet¹⁵ [compare explanation to facsimile no. 2, notes on figure 5], Jehovah [compare Abr. 1:16], hear my voice.

"Thou canst not misunderstand my voice in Hebrew: [many foreign words] Blessed is my Lord, the God of Abraham. I babble in a foreign tongue." Here the petitioner switches to speaking in Hebrew, though the text remains in Greek characters.

These are some of the more than two dozen references to Abraham found in texts from Egypt. All have come forth since Joseph Smith translated the book of Abraham. Much work remains to be done before these texts and their implications are fully analyzed and understood.

Though these texts tell us nothing directly about Abraham, they do tell us that there were traditions of Abraham circulating in Roman Egypt. Traditions, we must remember, often stem from older truths: "One cannot assume that earlier documents are to be preferred over later ones, or that

to date a document pronounces a verdict on the age and historical value of its contents. The verdict must rest with each individual unit of tradition studied for itself."¹⁶ Even if we had a manuscript for the book of Abraham in Egyptian, dating to Abraham's time, the critics still would not accept the book of Abraham. Those who seek to know the truth of the book of Abraham will have to wait upon the Lord. □

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NOTES

1. The texts for this article come from the following sources: Karl Preisendanz, *Papyri Graecae Magicae*, 2 vols., Leipzig: Teubner, 1928–31, hereafter designated PGM; F. L. Griffith and Herbert Thompson, *The Demotic Magical Papyrus of London and Leiden*, 3 vols., London: H. Grevel, 1905, hereafter designated PDM xiv; and Janet H. Johnson, "The Demotic Magical Spells of Leiden I 384," *Oudheidkundige mededelingen uit het rijksmuseum van oudheden te Leiden* 56 (1975):29–64, hereafter designated PDM xii. Translations are available in Hans Deiter Betz, ed., *The Greek Magical Papyri in Translation*, Chicago: University of Chicago Press, 1986.

2. David E. Aune, "Magic in Early Christianity," *Aufstieg und Niedergang der römischen Welt* (Berlin: Walter de Gruyter, 1980), II.23.2:1510–16. Some scholars advocate dropping the term "magic" in favor of "religion"; see Reinhold Merkelbach and Maria Totti, *Abrasax: Ausgewählte Papyri religiösen und magischen Inhalts*, vol. 17, band 1 of *Papyrologica Coloniensis* (Opladen Westdeutscher Verlag, 1990), 1; Stephen D. Ricks, "The Magician as Outsider: The Evidence the Hebrew Bible," in Paul V. M. Flesher, *New Perspectives on Ancient Judaism*, vol. 5 (Lanham, MD: University Press of America, 1990), 125–34.

3. The restoration is the Greek word *philēn[or]*.

4. *Neukoi* can refer to the dead in general or specifically to certain dead pharaohs. See Manetho, *Aegyptiaca*, fragments 2.2, 7a.

5. See Harold W. Attridge and Robert A. Oden, Jr., *Philo of Byblos: The Phoenician History*, Washington, D.C.: Catholic Biblical Association of America, 1981, 40; 81 n. 49.

6. Christine Seeber, "Maske," *Lexikon der Ägyptologie*, 7 vols. (Wiesbaden: Harrassowitz, 1977–89), 3:1196–99.

7. See J. F. Borghouts, *Ancient Egyptian Magical Texts* (Leiden: Brill, 1978), 1; Paul Smither, "A Rammesside Love Charm," *Journal of Egyptian Archaeology* 27 (1941): 131–32.

8. On this writing see Robert K. Ritner, "Hermes Pentamegistos," *Göttinger Miszellen* 49 (1981): 73–75.

9. See Papyrus Bremner-Rhind 28.20–21, in Raymond O. Faulkner, *The Papyrus Bremner-Rhind (British Museum No. 10188)*, vol. 3 of *Bibliotheca Aegyptiaca*, Bruxelles: Fondation Égyptologique Reine Elisabeth, 1933, p. 69.

10. Theodor Hopfner, "Der Religions-geschichtliche Gehalt des grossen demotischen Zauberpapyrus," *Archiv Orientalni* 7 (1935): 118.

11. Hildegard von Deines and Wolfhart Westendorf, *Wörterbuch der medizinischen Texte*, 2 vols., vol. VII/2 of *Grundriss der Medizin der Alten Ägypter*, Berlin: Akademie, 1962, 2:1004.

12. See Jean Yoyotte, "Contribution à l'histoire du chapitre 162 du Livre des morts," *Revue d'Égyptologie* 29 (1977): 194–202.

13. For example, compare Papyrus Leiden I 383, VI.25 with Book of the Dead 162; Leiden I 383, VI.35 with Book of the Dead 164 (the myth is detailed in the Book of the Cow); Leiden I 383, VII.30 with facsimile no. 2, figure 6, and Book of the Dead 162; see also Marie-Louise Ryhiner, "A Propos de tri-grammes panthéistes," *Revue d'Égyptologie* 29 (1977): 125–37.

14. *Daimon* in the sense of Socrates's *daimon* in Plato's *Apology* 31D. This is the personal divinity who guides an individual; see also Walter Burkert, *Greek Religion*, tr. John Raffan, Cambridge, Mass.: Harvard University Press, 1985, pp. 179–81; James Riddell, *The Apology of Plato*, Oxford: Clarendon, 1867, pp. 101–9.

15. For *aion*, "world," as planet, see Irenaeus, *Contra Haereses* I.30; II.17.5; and A. J. Welburn, "Reconstructing the Ophite Diagram," *Novum Testamentum* 23/3 (1981): 262–65; it possibly goes back to Plato, *Timaeus* 38B–E.

16. John Bright, *A History of Israel*, 3d ed., Philadelphia: Westminster, 1981, p. 70.

WILLING AND ABLE

The sign inside his door reads, "Being disabled does not mean being unable." For Kevin Likes, this motto has become a way of life. A member of the Union Fort Ninth Ward, Midvale Utah Union Fort Stake, he now serves as a home teacher. Kevin has served previously in other wards as elders quorum president and as a counselor in the elders quorum presidency. His life has been dedicated to serving others, with a special emphasis on enabling the disabled.

A victim of a severe form of muscular dystrophy, Kevin knows the real meaning of "The spirit is willing but the flesh is weak." His muscles are wasting away, and his already limited movement is decreasing. Besides that, he has diabetes and asthma. But Kevin has already lived longer than the disease usually allows.

Appointed by Utah's Governor Norman H. Bangerter, Kevin has served as legislative chair for the Governor's Council for People with Disabilities and has spent countless hours lobbying before the legislature to pass important bills that relate to the disabled.

Legislators know and respect Kevin for his advocacy of the cause and for being such an articulate spokesman. At the end of one legislative

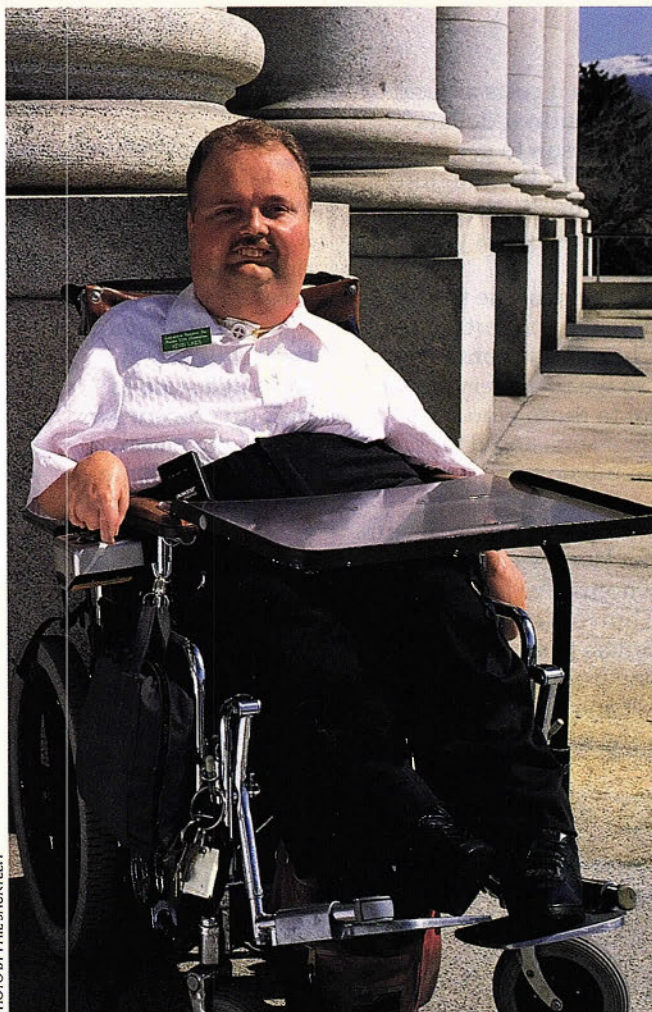


PHOTO BY PHIL SHURTLEFF

Enabling the disabled person is Kevin's cause on Utah's Capitol Hill.

session, Kevin was given recognition for his outstanding efforts when he received an award from the legislative coalition. Jan Mallett, director of the Governor's Council for People with Disabilities, said, "Kevin is a respected voice for the disabled." Because of his condition, he has a tracheostomy, which allows him to breathe. Usually such a hole in the throat prevents speech. "The only way I can explain my ability to speak is that it is an act of God," Kevin says

with an infectious smile.

"Kevin is a real presence at the capitol," said Marilyn Call, director of the Legislative Coalition for People with Disabilities. "He takes away everyone's excuses for getting things done, when they all realize how much he goes through just to get there."

Excuses? Kevin doesn't know the meaning of the word. In 1981, Kevin earned a degree in business management at the community college, maintaining an A-average. With the help

his sister, Ramona, and his mother, both of whom also suffer severe disabilities, and his friends, Kevin has refused to believe in excuses.

In the past year, Kevin has been hospitalized frequently for congestive heart failure and complications of his diabetes. His faith allows him to see his trials as "helping him grow." He says, "My philosophy of life is that if we stay close to the Lord, anything is possible." Friends feel Kevin's faith and seek the blessing of associating with him.—**Bunny Johnson, Laramie, Wyoming** □

THAT NAME—NEPHI

Ron and Francine Harvey and their five children live in Apohaqui, a small farming community near Sussex in southern New Brunswick, Canada. They are the only dairy farmers in the province who are Latter-day Saints.

The Harveys joined the Church in 1979 after receiving a copy of the Book of Mormon from missionaries. When Francine read the word *Nephi* on the first page, she suddenly remembered having read part of the Book of Mormon when she was just a little girl. "We were already searching," says Ron, "and that one word sparked a happy memory

and the beginning of a testimony. The next time I saw those missionaries in Sussex, I stopped them and asked them to come teach us. The rest is history."

Now serving as president of the 150-member Sussex Branch, Ron maintains, "Latter-day Saints are few and far between out here, but the Church has a great future in New Brunswick. We have good priesthood leadership in the district, our Melchizedek Priesthood activity is very high, and we have strong sisters."

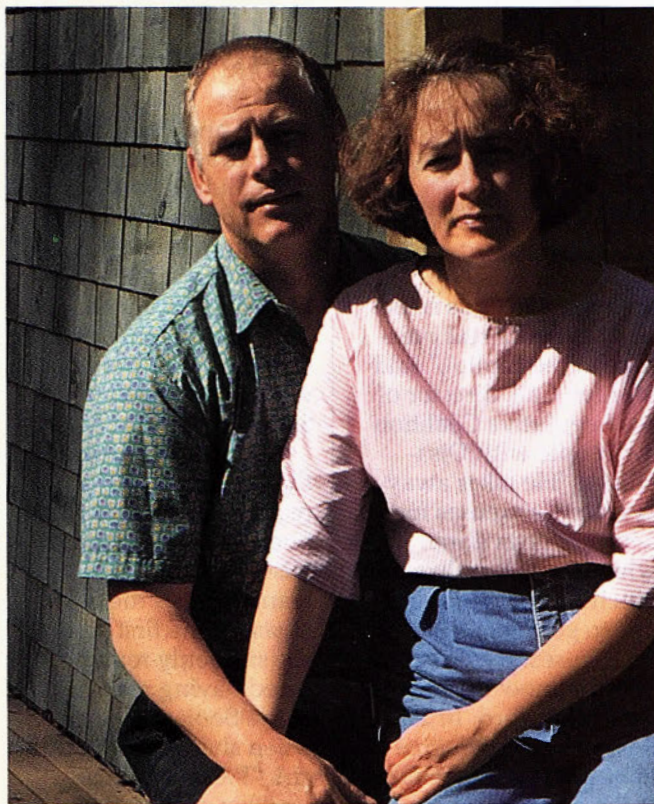
He adds that the members there faithfully attend the temple, even

though it costs around five hundred dollars per person to get to the temple in Washington, D.C. The district meets its temple goals year after year.

"Most of the people here are converts to the Church," he continues, "so we're all very thankful to those who send their sons and daughters on missions."

Foreign exchange students have lived with the Harveys, two of whom have joined the Church—one from British Columbia and one from Malawi, Africa.

—Lane Johnson, Salt Lake City, Utah □



Family values are strongly reinforced on Ron and Francine's dairy farm in rural Canada.

ADVOCATE

From his Washington, D.C., office, Willard Carlos (Bill) McBride places a series of calls to check on an elderly woman's Social Security benefits. Later, he stops at a store to pick up groceries for two of the widows he serves as home teacher. Still later, he visits a friend in the hospital, helping her make decisions about her future.

A longtime resident of the Capitol Ward, in the Suitland Maryland Stake, Bill is a distinguished Washington attorney who has used his knowledge of the law to help many troubled youth in court and to help immigrants obtain papers in order for them to become naturalized or to find work. He serves as a lifeline to many people both in his ward and out of its boundaries.

Born on 22 January 1918, Bill acquired a habit of service early in life on his family's small farm in the Gila Valley of Arizona. His father died at the peak of the Depression, so as the oldest son, Bill took over the plowing, sowing, and irrigating to keep the farm operating.

Occasionally taking on more than he could handle, Bill recalls one incident that taught him the value of carrying out any promise he ever makes. "When I was fourteen, I contracted with a

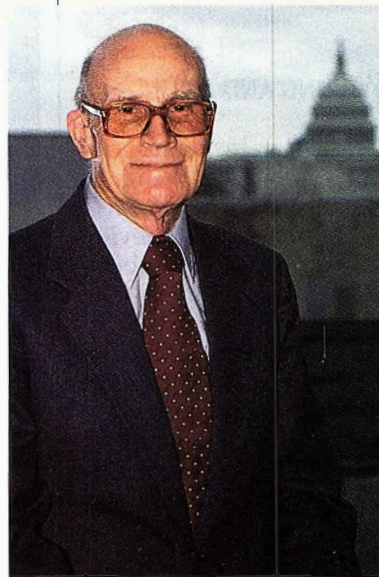


PHOTO BY SCOTT SANDERS

For Bill, happiness always involves more people than just himself.

neighbor to cut all the wood in his woodpile for \$2.25," he says. "We needed the money, and I thought I could do it. After three days of hard work, there was still much wood left to cut.

"Fortunately, my stepbrother, Donald, saw my situation and helped me complete the job. Donald had some words with the neighbor for having taken advantage of a boy. But the contract was carried out."

Such experiences shaped the character of a man who keeps his word and knows the value of someone stepping in with assistance when needed.

Today, Bill and his wife, Georgia, have ten grandchildren, who love to see them visit. The lifeline he throws out for his family is his example of unheralded service.

—Jane McBride Choate, Loveland, Colorado □

Don't Drink the Water

The caution "Don't drink the water" may have more application to us than we realize. Recently, health officials have recognized a disease known as giardiasis in individuals who drink inadequately treated water. The disease occurs in all climates from the arctic to the tropics. Indeed, *Giardia lamblia* (commonly known as giardia) has become the most frequently isolated intestinal disease-causing parasite in the United States and in some of the developing countries of the world, where as many as 97 percent of children are infected with this organism.

Although giardia was not associated with human disease until recently, the organism was given its present name in 1915 and has been widely accepted as a cause of human diarrhea since that time. Once infected, most individuals may expect to develop the disease within about nine days. Symptoms include a bloated feeling, cramps, and diarrhea. Although some children fail to show symptoms of the disease after infection, 81 percent of adults do. Little or no immunity is established during the process of infection, and individuals may remain contagious for up to fourteen months after symptoms cease.

All water that does not come from an approved water source must be treated in order to assure freedom from giardia. Therefore, giardiasis has a seasonal peak occurring in the summer and early fall months when people are involved in outdoor recreational activities and tend to drink untreated water from rivers or lakes.

The following procedures may be followed to reduce the risk of infection:

1. Boil untreated drinking water or heat it to at least 70 degrees C (158 degrees Fahrenheit) for ten minutes.
2. Add iodine tablets to drinking water and allow it to sit for at least eight hours before use.
3. Use a water filtering system. (Note: Some but not all filtering systems are effective in removing giardia from water sources.)
4. Infants should be breast-fed when possible to reduce transmission of this organism in areas of the world where infection is difficult to avoid.

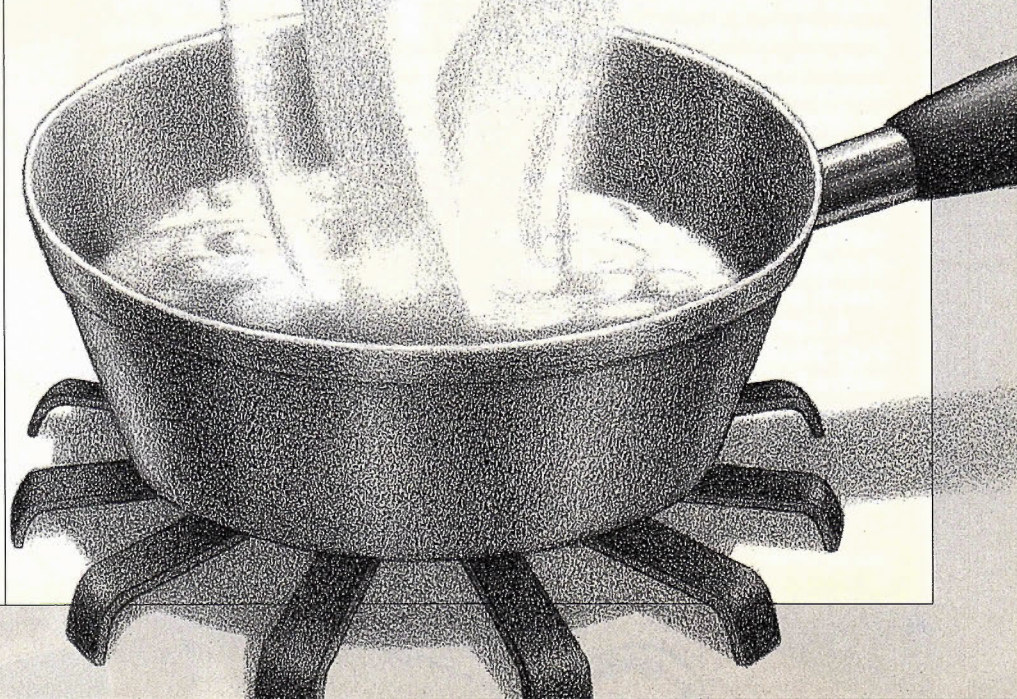
Though untreated water is the major transmitter of the organism, giardia can also be transmitted in other ways, such as through hand-mouth contact. As a result, a large number of cases appear in children attending day-care centers. In several studies,

it has been shown that as many as 37 percent of children attending day-care centers are infected with this organism. When these children return home, they often infect their families.

To reduce the risk of infection from this type of transmission, it is important to do the following:

1. When caring for an infected child, wash your hands frequently and carefully. This can reduce the transmission of the organism by as much as 50 percent.
2. Use caution when diapering an infected child, and properly dispose of soiled diapers to further reduce the likelihood of transmission.

Diagnosis of giardiasis is relatively straightforward but not always easy. You should see your physician for treatment if you experience symptoms.—Donald N. Wright, professor of microbiology, Brigham Young University



Surviving the Terrible Twos

As the busy parent of young children, I have some days when my perspective takes a battering. I wonder how I'll make it until bedtime, let alone how I will "endure to the end." Following are some tactics

I use to keep my gospel perspective in focus. Next time your eternal perspective begins to dim, try a few of these attitude boosters:

1. Treasure each new day's opportunities. At the same time, realize the temporary nature of most minor problems. A two-year-old will not always be that age. In six months, he'll be talking more clearly, becoming more independent, and learning to be more cooperative. Earth life is actually very short when compared to eternity.

2. Remember that relationships are important—more important than dirty dishes, piles of laundry, a poor report card, or a messy room. Sometimes we need to choose relationships over housework.

3. Establish priorities. If you had only a short time left on earth, how would your priorities change? Set priorities and then match actions to priorities.

4. Contemplate your blessings. Really ponder and come up with a list as long as you are tall. Be specific. Refer to the list often and show gratitude daily in your prayers and by your deeds.

5. Develop a good sense

of humor. Learn to laugh at yourself, especially at your mistakes. Smile at human weaknesses. Grin at unexpected happenings. A good sense of humor is critical in maintaining a good attitude.

6. Take care of yourself and take the time to do something you enjoy. Everyone will benefit because you will be happier.

7. Imagine that the Lord is standing beside you. Your attitude and actions will improve.

8. Finally, ponder the value of each human life to our Father in Heaven. He has infinite love for each of us and knows our tremendous potential.

—Janet L. Brodie, Kendall Park, New Jersey

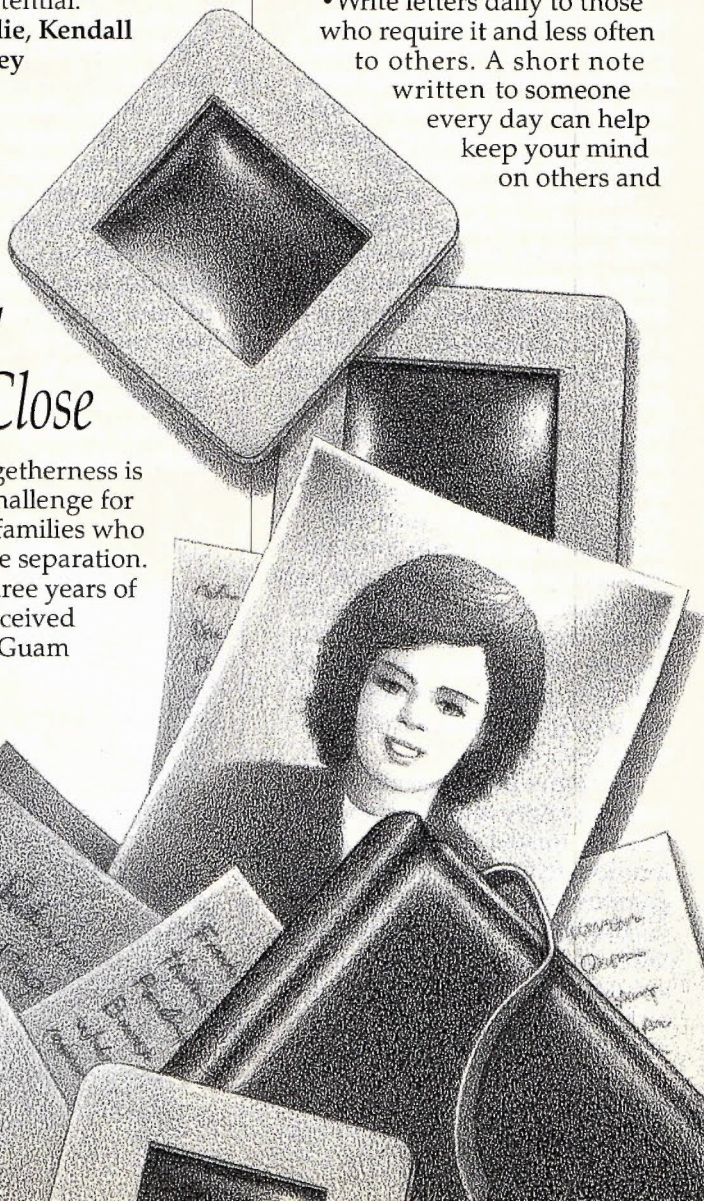
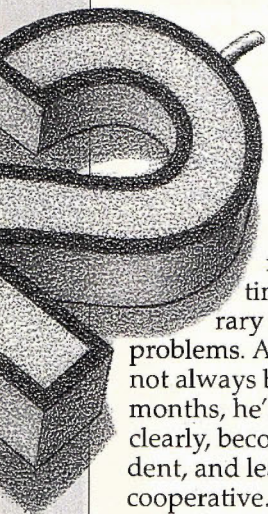
How to Keep a Military Family Close

Family togetherness is a great challenge for military families who periodically face separation. In 1973, after three years of active duty, I received orders to go to Guam

without my family. How could I leave my wife and two sons, only two and one-half years old and four months old? How could I satisfy my family responsibilities with ten thousand miles separating us?

When I arrived at Andersen Air Force Base in Guam, I soon realized that there were thousands of others who were separated from their wives and children. Many had found excellent ways to keep in touch with their families living half a world away. Following are some of the ideas they shared with me:

- Write letters daily to those who require it and less often to others. A short note written to someone every day can help keep your mind on others and





off yourself. Help your children feel special by sending them personally addressed letters in separate envelopes. Remember birthdays, anniversaries, and holidays with a card or letter.

- Send gifts occasionally. It shows family members that you are thinking of them and it gives them something tangible from you. Gifts need not be expensive but should be fun and unpredictable.

- Exchange audiocassette tapes. It is faster than writing and less expensive than a phone call. Tapes bring the sounds of home to you and the sound of you to your home. You can include bedtime stories, segments of personal history, or advice for a troubled family member.

- Make phone calls on special occasions. Carefully planned and controlled to reduce expense, phone calls can allow you to say "I love you" in a personal manner.

- Exchange photographs with loved ones back home so you can see changes in your children, such as new hairstyles or braces on their teeth. Photos of you help folks back home understand your new surroundings.

In addition, both husband and wife, if they are to weather the storm of imposed separation, must honor commitments made early in their relationship. They must maintain the same standards as if they were still together.

Keeping spiritually attuned is another essential element to family unity during times of

separation. Pray regularly for your family—for their health, protection, and success. Build inner peace by reading the scriptures and attending church.

I was grateful to find other Latter-day Saints at Andersen Air Force Base. In addition to church services, we met on Monday evening for family home evening. We studied various gospel themes, and our group became a mutual support group. As I watched how some of these Latter-day Saint military families handled family home evening, I realized I could still be very involved with my family. Some of these men had planned family home evenings a year in advance. Topics had been selected from the family home evening manual and assignments had been made in advance. The men now regularly prepared their parts on tape or in writing and sent their messages home for use on Monday evenings. Certainly this kind of involvement solidifies the parent's role in guiding the family during times of separation.

My wife and I do not relish the thoughts of additional family separations, but we are better equipped to deal with them after our successful experience while I was in Guam. We are grateful for the examples of others, equally committed, who have been successful in keeping their families together while temporarily living apart.—Val B. Jones, Provo, Utah

Primary is focusing on the principle of reverence during 1992. Following is a suggestion to encourage reverence in your home.

Scripture Banquet

Our family has a set of homemade scripture cards that remain on our dining room table from day to day along with the candlesticks and flowers. At dinnertime each night, we take a few minutes before prayer to read, discuss, and memorize a passage of scripture. Because our children are young, sometimes it takes a few days for them to understand and memorize a scripture, even though we keep our selections relatively brief. Once everyone has mastered the scripture, we place a reward sticker on the card and go on to the next one.

We have found that what matters more than how long we study as a family is that we study daily. That way we can focus on the Lord and his gospel each day, even if for a short time.—Joy M. Simco, Oslo, Norway

Treasuring the Word

Two methods of study broaden my understanding of the scriptures.

By Frank Hillis

During his earthly ministry, in response to Satan's temptations, the Savior said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) In order for us to partake of the spiritual nourishment found in the scriptures, we need to find a system of scripture study that works for us. I have found two that work particularly well for me.

1. *Use the scriptures to interpret other scriptures.* It helps me when I interpret the scriptures *using* the scriptures. In other words, if the author of a particular book of scripture uses a certain phrase or expression to describe something, I look up all other uses of that expression by the same scriptural author in order to better understand what he means by it.

Nephi tells us to liken all the scriptures to ourselves. (See 1 Ne. 19:23.) But in doing so, we need to be careful to keep in mind that what the scripture meant to the original prophet who wrote it (or to the audience to whom it was addressed) is of the greatest importance to our interpretation of its message.

Another way we can use the scriptures to help interpret other scriptures is found in the Sermon on the Mount. In Matthew 5:48, we find Jesus' statement "Be ye therefore perfect, even as your Father which is in heaven is perfect." In an effort to understand that sentence, I sought out the

meaning of the original words. In Greek, the word *perfect* includes being complete, "finished, fully developed." (Matt. 5:48, note b.)

Then, if we seek what else the

Gospels say about being perfect, we can gain a greater understanding about the topic. For example, Luke 13:32 records an incident in which the Savior spoke with two disciples of Herod. Jesus told them, "Go ye, and tell [Herod], Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected." In Hebrews 2:10, Paul gives us more insight about the process of perfection; he says that Christ became perfect "through sufferings."

If we turn to 3 Nephi 12:48



PHOTO BY PHIL SHURTLEFF

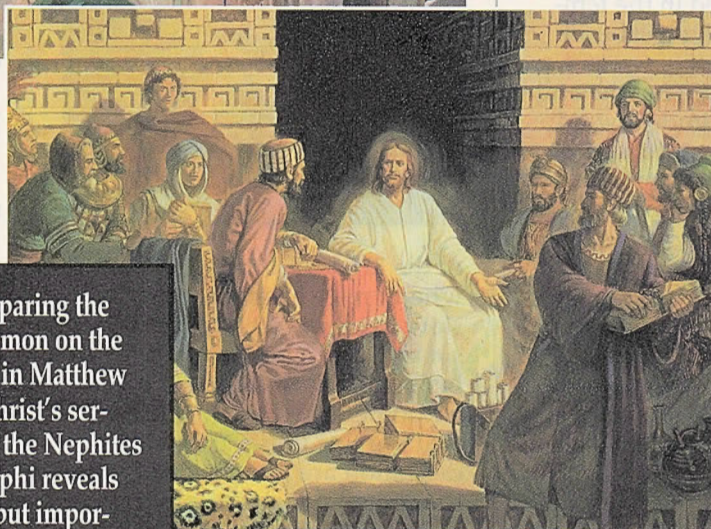


and read from the sermon the Lord delivered to the Nephites, we find that Jesus says, "Therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect." The difference between the two sermons is that when the Lord delivered the second one to the Nephites, he had completed the Atonement, had been resurrected, and was in the same condition as his Father was. He embodied the perfect example of one who had matured fully and whose earthly mission was now complete.

Among other things, we learn from this scripture that our Heavenly Father is a resurrected being with a perfect body, and is like his Son, Jesus Christ. This is one example of how I used the scriptures to help me interpret other scriptures, without getting sidetracked by outside interpretations.

2. *Try source reading.* Another practice that has helped me to study the scriptures effectively is what I call source reading. I take

Comparing the Sermon on the Mount in Matthew with Christ's sermon to the Nephites in 3 Nephi reveals subtle but important differences consistent with the fact that Christ had completed the Atonement between the two events.



CHRIST PREACHING TO THE NEPHITES, BY ROBERT T. BARRETT

a particular chapter or book of scripture and make notes on paper as I read it. First I try to discover a theme or emphasis, and then I reread the chapter with the idea of extracting ideas pertaining to that doctrine.

This is sometimes hard to do because so many suggestions and ideas come to mind as I read. But when I read with the goal of discovering what doctrines are there, then isolate a particular doctrine and read the book of scripture with that doctrine in mind, I am often amazed at what I learn.

A number of years ago, I read

the New Testament several times, each time with a different subject or doctrine in mind. I made extensive lists of what I found pertaining to different points of doctrine and learned for myself that the New Testament is indeed one of the finest sources in the world of doctrinal knowledge. In addition, the scriptures also testify of the restoration of the gospel. I found many verses, pages, and chapters of the New Testament that parallel

the Prophet Joseph Smith's teachings.

Psalms 19:7 states that "the law of the Lord is perfect, converting the soul." I have found this to be true; there is no better way to become converted to the gospel than through studying the "law of the Lord"—the

scriptures. The Savior himself was a keen student of the scriptures. He frequently said "It is written," referring to the scriptures and the laws and commandments contained therein. When Moroni appeared to the young Joseph Smith, he quoted the scriptures—again affirming their importance.

In our quest for truth and for eternal life, the scriptures are all-important. Only through acquiring a knowledge of them through prayerful study can we partake of the words of life to which the Savior referred. □

Frank Hillis teaches a Gospel Doctrine class and the high priests group in the Crystal Heights Second Ward, Salt Lake Highland Stake.

Sin and Suffering

By Elder Dallin H. Oaks
Of the Quorum of the Twelve
Apostles

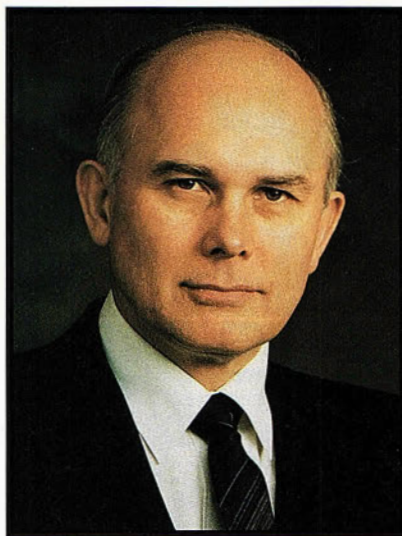
We are concerned that some people have a very lax attitude toward sin. Some young people say, "I'll just have a few free ones, and then I'll repent quickly and go on a mission [or get married in the temple], and everything will be all right."

Young people are not the only ones with a lax attitude toward sin. We know of mature members of the Church who commit serious transgressions knowingly and deliberately, relying on their supposed ability to repent speedily and be "as good as new." Such persons want the present convenience or enjoyment of sin and the future effects of righteousness, in that order. They want to experience the sin but avoid its effects.

The Book of Mormon describes such persons: "And there shall also be many which shall say: Eat, drink, and be merry; nevertheless, fear God—he will justify in committing a little sin; yea, lie a little, take the advantage of one because of his words, dig a pit for thy neighbor; there is no harm in this; and do all these things, for tomorrow we die; and if it so be that we are guilty, God will beat us with a few stripes, and at last we shall be saved in the kingdom of God." (2 Ne. 28:8.)

The attitudes and positions of such persons are exactly opposite those of the Savior, who never experienced sin, but whose atoning sacrifice subjected him to all of its anguish.

To minimize misunderstanding, I will give some illustrations



of the kinds of things I mean when I refer to sin or transgression. In its widest application, *sin* includes every irregularity of behavior, every source of uncleanness. But many things that are sins under this widest definition are just grains of sand that do not block our progress on the path toward eternal life. The *sins* I refer to, however, are the serious transgressions, the boulder-size obstacles that block the path and cannot be removed without prolonged repentance.

During one week last month, a knowledgeable observer listed some of the crimes reported in a Utah newspaper and then struck off those where the accused was not a member of the Church. The remaining list provides illustrations of the kinds of sins in which Latter-day Saints are involved:

- Fraud
- Sale of illegal drugs
- Aggravated assault
- Aggravated kidnapping
- Sexual abuse
- A professional having sexual relations with a client

Church disciplinary records make us aware of other serious transgressions rarely reported in the press: adultery, fornication, polygamy, and apostasy.

To the people of this continent, the Savior spoke of the final judgment, when he would "be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages." (3 Ne. 24:5.)

Those are some illustrations of serious transgressions. Others could be given.

BASIC PRINCIPLES

As background, let us review some familiar principles.

1. One of the principal purposes of this life is for God to test his children, to see whether we will keep his commandments. (See Abr. 3:25.)

2. Therefore, this life is "a probationary time," as Alma called it, "a time to repent and serve God." (Alma 42:4.)

3. The breaking of a commandment of God is sin.

4. In the final judgment, we will stand before God to be judged according to our works. (See Alma 11:41; 3 Ne. 26:4; D&C 19:3.)

5. For every sin there is "a punishment affixed." (Alma 42:18; see also Amos 3:1–2.)

6. Those who have broken the commandments of God and have not repented in this life will "stand with shame and awful guilt before the bar of God." (Jacob 6:9.) They will have "an awful view of their own guilt and abominations." (Mosiah 3:25.) The scriptures describe this as "a lively sense of . . . guilt, and pain, and anguish, which is like an unquenchable fire, whose flame ascendeth up

forever and ever." (Mosiah 2:38.)

7. The awful demands of justice upon those who have violated the laws of God, the "state of misery and endless torment" (Mosiah 3:25) described in these scriptures, can be mediated by the atonement of Jesus Christ. This is the essence of the gospel of Jesus Christ.

What do these basic principles mean in the case of a lax Latter-day Saint who deliberately commits a serious transgression in the expectation that he or she will enjoy the effects or benefits of the sin now and then make a speedy and relatively painless repentance and soon be as good as new?

The Book of Mormon teaches that the Savior does not redeem men "in their sins." (Alma 11:34, 36, 37; Hel. 5:10.) "The wicked remain as though there had been no redemption made, except it be the loosing of the bands of death." (Alma 11:41.) The Savior came to redeem men "from their sins because of repentance" and upon the "conditions of repentance." (Hel. 5:11; italics added.)

One of those conditions of repentance is faith in the Lord Jesus Christ, including faith in, and reliance upon, his atoning sacrifice. As Amulek taught: "He that exercises no faith unto repentance is exposed to the whole law of the demands of justice; therefore only unto him that has faith unto repentance is brought about the great and eternal plan of redemption." (Alma 34:16.)

PERSONAL SUFFERING FOR SIN

Another condition of repentance is suffering or punishment for the sin. In the words of Alma, "Repentance could not come unto men except there were a punishment." (Alma 42:16.)

Where there has been sin, there must be suffering.

Perhaps the greatest statement of this principle in all the scriptures is the revelation the Lord gave to the Prophet Joseph Smith in March 1830. (See D&C 19.) Here the Lord reminds us of "the great day of judgment" when all will be judged according to their works. (V. 3.) He explains that the "endless" or "eternal" torment or punishment that comes from sin is not punishment without end. It is the punishment of God, who is endless and eternal. (See vs. 10-12.)

In this setting, the Savior of the world commands us to repent and keep his commandments. "Repent," he commands, "lest . . . your sufferings be sore—how sore you know not, how exquisite you know not, yea, how hard to bear you know not.

"For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

"But if they would not repent they must suffer even as I;

"Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit—and would that I might not drink the bitter cup, and shrink—

"Nevertheless, glory be to the Father, and I partook and finished my preparations unto the children of men.

"Wherefore, I command you again to repent, lest I humble you with my almighty power; and that you confess your sins, lest you suffer these punishments of which I have spoken." (Vs. 15-20.)

As we consider these sobering words of the Savior, we realize that there is something very peculiar about the state of mind or "heart" of the person who deliberately commits sin in the

expectation that he or she will speedily and comfortably repent and continue as a servant of God, preaching repentance and asking others to come unto Christ. I will illustrate the peculiarity of this attitude with an analogy.

The mother of a large family is burdened almost past the point of endurance. Every waking hour is spent serving the needs of her large family: meals, mending, transporting, counseling, caring for those who are sick, comforting those who mourn, and administering to every other need a mother can understand. She has committed herself to do everything within her power to serve the needs of her children.

She is giving her life for them. The children know she will attempt to carry whatever load is placed upon her. Most of them are considerate and do all they can to minimize her burden. But some, knowing of her willingness to serve, heedlessly pile more and more tasks on the weary mother. "Don't worry about it" is their attitude; "she'll carry it. She said she would. Drop it on Mom, and we'll just have a good time."

In this analogy, I am obviously likening the heedless children to those who sin in the expectation that someone else will bear the burden of suffering. The one who bears the burden is our Savior.

Am I suggesting that the benefits of the Atonement are not available for the person who heedlessly sins? Of course not. But I am suggesting that there is a relationship between sin and suffering that is not understood by people who knowingly sin in the expectation that all the burden of suffering will be borne by Another, that the sin is all theirs but that the suffering is all His. That is not the way. Repentance, which is an assured passage to an

eternal destination, is nevertheless not a free ride.

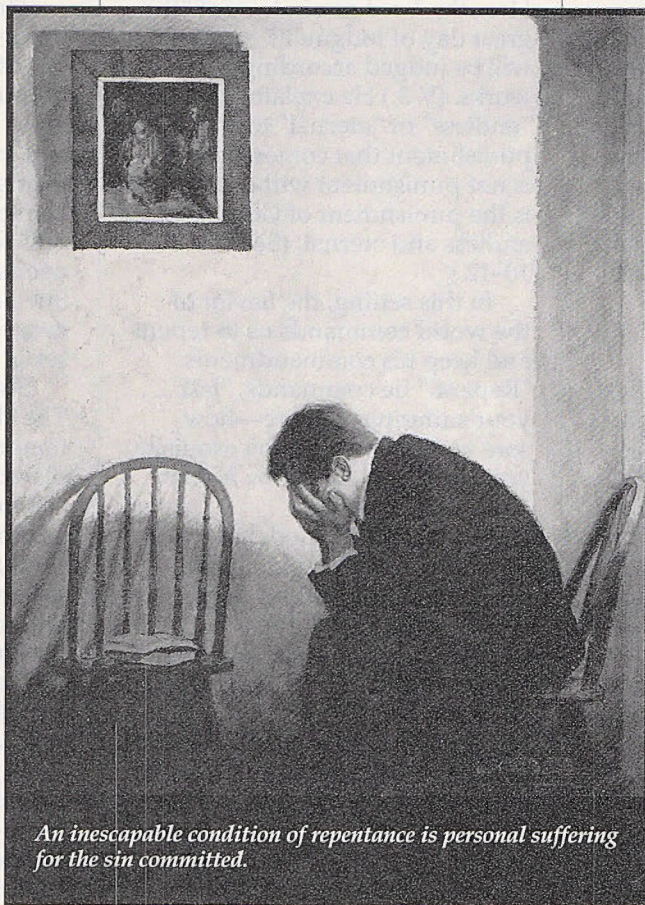
Let us recall two scriptures: (1) "Repentance could not come unto men except there were a punishment" (Alma 42:16); and (2) the Savior said that he had suffered these things for all, "that they might not suffer if they would repent; but if they would not repent they must suffer even as I" (D&C 19:16-17).

This obviously means that the unrepentant transgressor must suffer for his own sins. Does it also mean that a person who repents does not need to suffer at all because the entire punishment is borne by the Savior? That cannot be the meaning because it would be inconsistent with the Savior's other teachings. What is meant is that the person who repents does not need to suffer "even as" the Savior suffered for that sin. Sinners who are repenting will experience some suffering, but because of their repentance and the Atonement, they will not experience the full, "exquisite" extent of eternal torment the Savior suffered.

President Spencer W. Kimball, who gave such comprehensive teachings on repentance and forgiveness, said that personal suffering "is a very important part of repentance. One has not begun to repent until he has suffered intensely for his sins. . . . If a person hasn't suffered, he hasn't repented." (*The Teachings of Spencer W. Kimball*, Salt Lake City: Bookcraft, 1982, pp. 88, 99.)

The Savior taught this

principle when he said that his atoning sacrifice was for "all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered." (2 Ne. 2:7.) The repentant sinner who comes to Christ



An inescapable condition of repentance is personal suffering for the sin committed.

with a broken heart and a contrite spirit has been through a process of personal pain and suffering for sin. He understands the meaning of Alma's statement that "none but the truly penitent are saved." (Alma 42:24.)

Bruce C. Hafen has described how some people look "for shortcuts [to repentance] and easy answers, thinking that quick confessions or breezy apologies alone are enough." (*The Broken Heart*, Salt Lake City: Deseret Book Co., 1989, p. 150.) President Kimball

said, "Very frequently people think they have repented and are worthy of forgiveness when all they have done is to express sorrow or regret at the unfortunate happening." (*Teachings of Spencer W. Kimball*, p. 87.) There is a big difference between the "godly sorrow [that] worketh repentance" (2 Cor. 7:10), which involves personal suffering, and the easy and relatively painless sorrow for being caught, or the misplaced sorrow Mormon described as "the sorrowing of the damned, because the Lord would not always suffer them to take happiness in sin" (Morm. 2:13).

Alma the Younger certainly understood that easy and painless sorrow was not a sufficient basis for repentance. His experience, related in detail in the Book of Mormon, is our best scriptural illustration of the fact that the process of repentance is filled with personal suffering for sin.

Alma said that after he was stopped in his wicked course, he was "in the darkest abyss" (Mosiah 27:29), "racked

with eternal torment, for my soul was harrowed up to the greatest degree and racked with all my sins.

"Yea, I did remember all my sins and iniquities, for which I was tormented with the pains of hell." (Alma 36:12-13.)

He tells how "the very thought of coming into the presence of . . . God did rack [his] soul with inexpressible horror." (V. 14.) He speaks of being "harrowed up by the memory of [his] many sins." (V. 17.) After three

days and three nights of what he called "the most bitter pain and anguish of soul," he cried out to the Lord Jesus Christ for mercy and received "a remission of [his] sins." (Alma 38:8.)

All of our personal experience confirms the fact that we must endure personal suffering in the process of repentance—and for serious transgressions, that suffering can be severe and prolonged.

In the August 1990 issue of the *ENSIGN*, a repenting transgressor who was excommunicated describes his personal feelings: he speaks of "tearful hours," "wish[ing] to be covered by a million mountains," "crushed by the shame," "dark blackness," and "anguish . . . as wide as eternity." (Pp. 22–24.)

Why is it necessary for us to suffer on the way to repentance for serious transgressions? We tend to think of the results of repentance as simply cleansing us from sin. But that is an incomplete view of the matter. A person who sins is like a tree that bends easily in the wind. On a windy and rainy day, the tree bends so deeply against the ground that the leaves become soiled with mud, like sin. If we focus only on cleaning the leaves, the weakness in the tree that allowed it to bend and soil its leaves may remain. Similarly, a person who is merely sorry to be soiled by sin will sin again in the next high wind. The susceptibility to repetition continues until the tree has been strengthened.

When a person has gone through the process that results in what the scriptures call a broken heart and a contrite spirit, the Savior does more than cleanse that person from sin. He also gives him or her new strength. That strengthening is

essential for us to realize the purpose of the cleansing, which is to return to our Heavenly Father. To be admitted to his presence, we must be more than clean. We must also be changed from a morally weak person who has sinned into a strong person with the spiritual stature to dwell in the presence of God. We must, as the scripture says, "[become] a saint through the atonement of Christ the Lord." (Mosiah 3:19.) This is what the scripture means in its explanation that a person who has repented of his sins will "forsake them." (D&C 58:43.) Forsaking sins is more than resolving not to repeat them. Forsaking involves a fundamental change in the individual.

King Benjamin and Alma both speak of a mighty change of heart. King Benjamin's congregation described that mighty change by saying that they had "no more disposition to do evil, but to do good continually." (Mosiah 5:2.) Alma illustrated that change of heart when he described a people who "awoke unto God," "put their trust in" him, and were "faithful until the end." (Alma 5:7, 13.) He challenged others to "look forward with an eye of faith" to the time when we will "stand before God to be judged" according to our deeds. (V. 15.) Persons who have had that kind of change in their hearts have attained the strength and stature to dwell with God. That is what we call being saved.

HEED THE WARNINGS

Some Latter-day Saints who wrongly think repentance is easy maintain that a person is better off after he has sinned and repented. "Get a little experience with sin," one argument goes, "and then you will be better able to counsel and sympathize with

others. You can always repent."

I plead with you, my brothers and sisters, my young friends and my older friends, avoid transgression! The idea that one can deliberately sin and easily repent or that one is better off after sinning and repenting are devilish lies of the adversary. Would anyone seriously contend that it is better to learn firsthand that a certain blow will break a bone or a certain mixture of chemicals will explode and burn off our skin? Are we better off after we have sustained and been scarred from such injuries? It is obviously better to heed the warnings of wise persons who know the effects of certain traumas on our bodies.

Just as we can benefit from someone else's experience in matters such as these, we can also benefit from the warnings contained in the commandments of God. We don't have to have personal experience with the effects of serious transgressions to know that they are injurious to our souls and destructive of our eternal welfare.

Some years ago, one of our sons asked me why it wasn't a good idea to try alcohol or tobacco to see what they were like. He knew about the Word of Wisdom, and he also knew the health effects of these substances, but he was questioning why he shouldn't just try them out for himself. I replied that if he wanted to try something out, he ought to go to a barnyard and eat a little manure. He recoiled in horror. "Ooh, that's gross," he reacted.

"I'm glad you think so," I said, "but why don't you just try it out so you will know for yourself? While you're proposing to try one thing that you know is not good for you, why don't you apply that principle to some

others?" That illustration of the silliness of "trying it out for yourself" proved persuasive for one sixteen-year-old.

When we are young, we sometimes behave as if there were no tomorrow. When we are young, it is easy to forget that we will grow up, marry, raise a family, and—note this significant point—continue to associate with some of the same people who are witnesses to, or participants in, our teenage pranks or transgressions.

Young men, the girl you are dating may be your wife in a few years, but probably she will not. Possibly she will turn out to be the wife of your bishop or your stake president. Young women, the fellow you are dating may turn out to be your husband, but more likely he will not. He may turn out to be the husband of your sister or your best friend. He may even be a counselor in your bishopric or an employee you supervise at your place of work. Conduct your life today so your tomorrows are not burdened with bad or embarrassing memories.

"HE WHO HAS REPENTED"

Most of what I have said here has been addressed to persons who think that repentance is easy. At the opposite extreme are those who think that repentance is too hard. Those souls are so tenderhearted and conscientious that they see sin everywhere in their own lives, and they despair of ever being able to be clean. A call for repentance that is clear

enough and loud enough to encourage reformation for the lax can produce paralyzing

Repentance is possible, and then forgiveness is certain.

Elder Spencer W. Kimball

said: "Sometimes . . . when a repentant one looks back and sees the ugliness, the loathsomeness of the transgression, he is almost overwhelmed and wonders, 'Can the Lord ever forgive me? Can I ever forgive myself?' But when one reaches the depths of despondency and feels the hopelessness of his position, and when he cries out to God for mercy in helplessness but in faith, there comes a still, small, but penetrating voice whispering to his soul, 'Thy sins are forgiven thee.'" (*The Miracle of Forgiveness*, Salt Lake City: Bookcraft, 1969, p. 344.)

When this happens, how precious the promise that God will take "away the guilt from our hearts, through the merits of his Son." (Alma 24:10.)

How comforting the promise that "though your sins be as scarlet, they shall be as white as snow." (Isa. 1:18.)

How glorious God's own promise that "he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more." (D&C 58:42; see also Jer. 31:34; Heb. 8:12.)

These things are true. I testify of Jesus Christ, who made it all possible and who gave us the conditions of repentance and the pathway to perfection provided by his atoning sacrifice. □

From a fireside address given at Brigham Young University, 5 August 1990.



Because of the Atonement, sinners who repent will not experience the extent of torment the Savior suffered.

discouragement for the conscientious. This is a common problem. We address a diverse audience each time we speak, and we are never free from the reality that a doctrinal underdose for some is an overdose for others.

I will conclude with a message of hope that is true for all, but especially needed for those who think that repentance is too hard.

Repentance is a continuing process, needed by all because "all have sinned, and come short of the glory of God." (Rom. 3:23.)



PHOTOGRAPH BY JOHN LUKE

Priesthood bearers gather at the Tabernacle to commemorate the restoration of the priesthood.

Priesthood Fireside on Righteousness, Service

The rights, blessings, and power of the priesthood are dependent upon personal righteousness and worthiness, President Gordon B. Hinckley, First Counselor in the First Presidency, reminded priesthood holders during a May 3 satellite-relayed fireside commemorating the 163d anniversary of the restoration of the priesthood.

President Hinckley was the concluding speaker at the meeting, which originated from the Tabernacle on Temple Square in Salt Lake City. Other speakers included Elder M. Russell Ballard of the Quorum of the Twelve Apostles and Elder Stephen D. Nadauld of the Seventy. President Thomas S. Monson, Second Counselor in the First Presidency, conducted the meeting, and music was provided by a priesthood chorus from the Bountiful, Woods Cross, and Val

Verda, Utah, regions.

President Hinckley said, "Every one of us who holds this divine power must recognize this transcendent truth—that those powers of heaven which are associated with the priesthood 'cannot be controlled nor handled only upon the principles of righteousness.'" (D&C 121:36.)

Any degree of unrighteousness will result in the loss of priesthood authority. Sins mock the priesthood and defame the name of Christ. "They desecrate the sacred gift which came through ordination," said President Hinckley.

President Hinckley warned all priesthood holders to shun pornography, sexual sin, dishonesty, and deceit, and to rid themselves of pride and vain ambition.

He said they should also guard against attitudes of compulsion or dominion over their wives and

children. Quoting Doctrine and Covenants 121:41, President Hinckley reminded listeners that "'no power or influence can or ought to be maintained by . . . priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned.'"

Those kind and loving men who honor their priesthood, who turn their backs to temptation, and who fulfill their responsibilities in righteousness live without regret, President Hinckley said, for God knows their hearts are pure.

Elder Ballard told Melchizedek Priesthood bearers that they have a sacred obligation to serve. "All priesthood holders assist our Heavenly Father in accomplishing His divine purpose: 'to bring to pass the immortality and eternal life of man.'" (Moses 1:39.)

"From the time one is first ordained to any office in

the priesthood, he should be committed to a lifetime of service in the kingdom of God," he said.

Different offices in the priesthood provide opportunities for service and should not be thought of as status symbols. "You and I are fellow servants in the Church of Jesus Christ," Elder Ballard continued.

He observed that while the priesthood itself cannot be magnified or diminished, worthy men who use their priesthood in the service of others can magnify their callings in the priesthood. This is an eternal obligation.

Opportunities to serve may be as a full-time missionary or in any ward or stake calling. Priesthood holders should frequently ask how they can serve ward members and neighbors and listen to suggestions from the leaders of the Relief Society, Young Women, and Primary auxiliaries.

Elder Ballard quoted the words of President Marion G. Romney, who once said: "Service is not something we endure on this earth so we can earn the right to live in the celestial kingdom. Service is the very fiber of which an exalted life in the celestial kingdom is made." (ENSIGN, Nov. 1982, p. 93.) There is no retirement from service in the Church, Elder Ballard said.

Elder Nadauld stressed the importance of the Aaronic Priesthood in helping young men prepare for future service in the Church.

"The Aaronic Priesthood has been restored—the priesthood of God, whose purpose is to begin the carving and molding to prepare a boy to become a special kind of man. When we look

at you young men of the Aaronic Priesthood, we see missionaries, we see husbands, we see fathers, we see Melchizedek Priesthood holders doing Melchizedek Priesthood work to build our Heavenly Father's kingdom," Elder Nadauld noted.

The mission of the Aaronic Priesthood is important in understanding how

the Aaronic Priesthood helps young men prepare for these future callings, he said.

Elder Nadauld said a young man must understand the gospel and apply its principles in his life in order to have the power of the Aaronic Priesthood. Aaronic Priesthood holders are also responsible for inviting people to come unto Christ by

teaching faith, repentance, and the remission of sins through baptism.

"The most important thing you can do in this life is hold the priesthood honorably and use it wisely. As the days go by and you live by its precepts, the handiwork of the Lord will make of you mighty men of God," Elder Nadauld said. □

been building them in the last few years.

"We now have temples on every continent of the world," President Hinckley continued. "This has all come about in the last dozen years.

"We've dedicated as many temples in the last dozen years as have been dedicated in all the previous history of the Church."

President Hinckley also noted that ground will be broken in June for a temple in Orlando, Florida, and that work is moving forward on temples in Colombia, Ecuador, and St. Louis, Missouri.

"And there will be others," said President Hinckley. "This, I repeat, is the greatest era in the history of the world in the construction of these houses which are dedicated for specific and special purposes which are not carried on anywhere else in the world—houses in which the fulness of the priesthood will be exercised.

"Every temple which this church builds stands as a monument to the conviction of this people that life is eternal, that the human soul is immortal, that when we pass through the veil of death we continue activity. . . . For that reason, [temples] are absolutely essential—more than important—but essential to the complete work of the Church as it has been revealed in this the dispensation of the fulness of times."

In his remarks, President Thomas S. Monson urged those in attendance to "make a pledge this day to do a little temple building ourselves.

"It was the Apostle Paul who said to the Corinthians, 'Know ye not that ye are the



The First Presidency and others watch as youth participate in the Bountiful Temple ground breaking.

Ground Broken for Bountiful Temple

There is a handful of youngsters who will not forget the Bountiful Temple ground breaking.

After President Ezra Taft Benson, assisted by President Gordon B. Hinckley, First Counselor in the First Presidency, and President Thomas S. Monson, Second Counselor in the First Presidency, officially turned the first shovelful of dirt at the May 2 ceremony, President Hinckley and President Monson invited several children to come try their hand. The boys and girls enthusiastically participated by

shoveling a little dirt.

But the ground breaking was historic for all persons in attendance, noted President Hinckley, who conducted the meeting and offered the dedicatory prayer.

"This is a day of history in the Church when we undertake the construction of another temple of the Lord. I remind you that this is the greatest era in the history of the world in the construction of temples."

President Hinckley noted the significant and sacred part President Benson had played in the selection of the

site of the Bountiful Temple.

"I wish with all my heart that he could stand and speak to us. I express to you, in his behalf, his love for you, his blessing upon you, his gratitude for your prayers in his behalf, and your many thoughtful and kind remembrances of him, as well as your sustaining hands and heart as he fulfills his responsibility as President, prophet, seer, and revelator.

"Temples were built anciently," President Hinckley noted, "but I'm satisfied that they were never built in such numbers as we have

temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16.)

"When we realize that truth, we can build a personal temple unto God as this temple is built unto our Heavenly Father," President Monson explained.

"In our own personal temple building, as in the building of this holy house, the words of John Ruskin typify my personal feelings: 'When we build let us think that we build forever. Let it not be for present delight, nor for present use alone; let it be such work as our descendants will thank us for, and let us think as we lay stone on stone that a time is to come when those stones will be held sacred, because our hands have touched them; and men will say, as they look upon the labour and wrought substances of them: See, this our fathers did for us.'

"As we contemplate our sacred endowments, as we contemplate the sealing ceremonies and ordinances, we will gain an appreciation for our families, not only our families here in mortality but our family members who have gone beyond. And we will have a desire to maintain that family solidarity and to ensure that the work that can only be done in the temples of God is accomplished.

"I testify to all here today," concluded President Monson, "this will be a temple of truth, it will be a sanctuary of service, it will be a place of peace. Oh, may all in this temple district frequently gaze eastward to the mountain of the Lord's house and remember his comforting assurance: 'I am the light of the world: he that followeth me shall not walk in darkness, but shall

have the light of life.'" (John 8:12.)

In his address, President Howard W. Hunter, President of the Quorum of the Twelve, noted that "nearly all Christian religions have houses of worship, but only one builds temples. The [temples] that exist today are those constructed by The Church of Jesus Christ of Latter-day Saints, as commanded by the Lord since the restoration of the gospel in this dispensation."

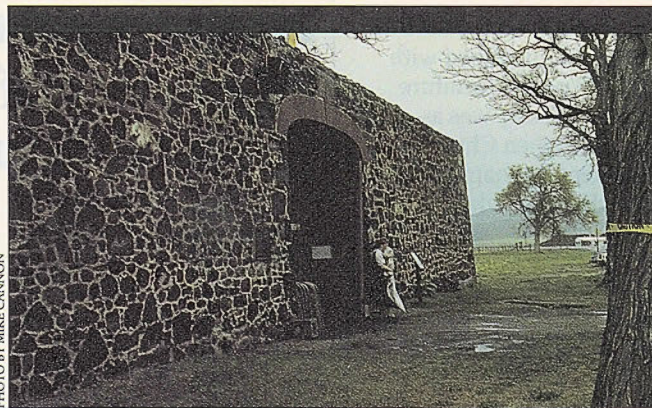
From the beginning of history, structures have been built for special religious purposes, President Hunter noted.

However, "during the long period of apostasy after the time of the destruction of Herod's Temple, we have no record that temples were built in the world until the gospel was restored in these latter days. The priesthood, which is essential to temple ordinances, did not exist upon the earth.

"After the restoration of the gospel through a prophet of the Lord, raised up for that very purpose, and the establishment of The Church of Jesus Christ of Latter-day Saints, temples were again erected according to divine commandment.

"What a glorious thing it is to realize that soon on this site will be such a temple," President Hunter concluded. "It will be beautiful in every detail, inside and out, and built in accordance with revelation from the Lord."

More than seven thousand people attended the Saturday morning groundbreaking ceremonies. An additional two thousand watched the proceedings at the Bountiful region center. Music for the event was provided by a combined choir from the Bountiful region. □



Cove Fort has been restored and is now open to visitors.

President Hinckley Dedicates Cove Fort

Restoration work on Cove Fort, a nineteenth-century Mormon pioneer wilderness outpost located in south central Utah, is nearing completion, and the fort was dedicated by President Gordon B. Hinckley as a historic site on 9 May 1992.

"What has been done is a great and significant thing from the point of view of the Church, the state, and the nation," said President Hinckley, First Counselor in the First Presidency. "Once forts were found in abundance across this great land. Now there are very few left. Cove Fort is the only one of the pioneer Church forts which still stands in its entirety."

During his address, President Hinckley spoke of the faith and sacrifice of the pioneers who built the fort, including his grandfather, Ira N. Hinckley.

During the dedicatory prayer, President Hinckley expressed gratitude for the "faith of our forebears, for the prophet Joseph Smith, for those who held their faith and testimony in higher regard than they

held their very lives. . . .

We're grateful for the faith of those who came to Cove Creek in response to a call from a prophet of the Lord, who came without hesitation to do that which needed to be done, when it needed to be done."

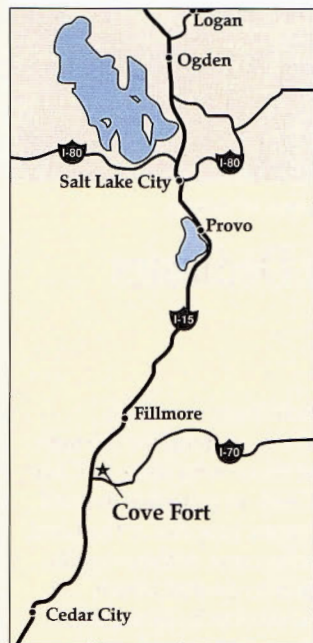
Elder Loren C. Dunn of the Seventy, executive director of the Church Historical Department, conducted the ceremonies. Restoration work on the fort was done under the supervision of the Church Historical Department.

Cove Fort was built by the Church in 1867 when Utah was a U.S. territory, but the property has changed hands over the years. In recent years, however, it was acquired by the Historic Cove Fort Acquisition and Restoration Foundation, an organization directed by the descendants of Mormon pioneer Ira N. Hinckley, under whose direction the fort was built in 1867. The organization donated the property to the Church in 1988.

The 100-by-100-foot walled-in structure includes a central courtyard and

small rooms on the north and south furnished with 1867-77 period furniture.

Ira Hinckley was assigned by then Church President Brigham Young to take charge of what he



called "the Church ranch at Cove Creek." The fort served as protection for the telegraph and mail stations at Cove Creek and offered food and protection from bad weather to travelers through the area.

Those who benefitted by the presence of the fort included miners, prospectors, and emigrants moving from Salt Lake to southern colonies. Others included territorial officers and leaders of the Church who stopped overnight during travels to and from church conferences.

Ira Hinckley and those called to accompany him required nearly eight days to travel from Salt Lake City to Cove Creek, a trip covered today by automobile in three hours.

Visitors' hours at the fort are 10:00 A.M. to dusk daily. □

Elder Oaks Testifies before U.S. Congressional Subcommittee

At the request of the First Presidency and the Quorum of the Twelve Apostles, Elder Dallin H. Oaks of the Quorum of the Twelve testified in support of the Religious Freedom Restoration Act before the U.S. House Judiciary Committee's Subcommittee on Civil and Constitutional Rights on 13 May 1992. Only two other times has an LDS Church representative brought an official Church stance to Congress.

If passed, the bill, which has the sponsorship of 188 members of Congress and the support of a broad spectrum of religious and civil libertarian groups, would restore the standard that requires government officials to show a "compelling governmental interest" before interfering with religious practices.

The introduction of the bill came in the wake of the 1990 U.S. Supreme Court decision in *Employment Division v. Smith*. The Court did away with the compelling governmental interest clause, ruling that a state need only show that its action advances a legitimate government policy.

The following is the text of Elder Oaks's testimony before the subcommittee:

Mr. Chairman, I am privileged to appear before you to testify on behalf of The Church of Jesus Christ of Latter-day Saints in support of Congressional enactment of H.R. 2797, the Religious Freedom Restoration Act. I am here to present the official position of our eight-million-member church at the request of its highest governing

bodies, the First Presidency and the Quorum of the Twelve Apostles, of which I am a member. As a general rule, our church does not take positions on specific legislative initiatives pending in Congress or state legislatures. Our action in this matter is an exception to this rule. It underscores the importance we attach to this congressional initiative to restore to the free exercise of religion what a divided Supreme Court took away in *Employment Division v. Smith* (1990).

I have had considerable personal experience with the Constitution and laws governing the free exercise of religion. Upon graduation from the University of Chicago Law School in 1957, I served as a law clerk to Chief Justice Earl Warren. For a decade I was a professor of law at the University of Chicago. During the last year of that service, I was also the executive director of the American Bar Foundation. For nine years I was president of Brigham Young University, the nation's largest church-related university. I then served for three and one-half years as a justice on the Utah Supreme Court. I concluded that service in 1984 when I was called to full-time service as a member of the Quorum of the Twelve Apostles. My professional publications have included three books and numerous articles on the legal relationships between church and state.

History

The history of The Church of Jesus Christ of

Latter-day Saints (sometimes called Mormon or LDS) in America illustrates the importance of requiring a "compelling governmental interest" before laws can be allowed to interfere with the free exercise of religion.

I know of no other major religious group in America that has endured anything comparable to the officially sanctioned persecution that was imposed upon members of my church by federal, state, and local government officials. In the nineteenth century our members were literally driven from state to state, sometimes by direct government action, and finally expelled from the existing borders of the United States.

On 27 October 1838, Missouri Governor Lilburn W. Boggs issued an order to the state militia that the Mormons "must be treated as enemies and must be exterminated or driven from the state, if necessary for the public good." Three days later, segments of the Missouri militia attacked a small Mormon settlement at Jacob Haun's mill. Seventeen men, women, and children were killed and thirteen more were wounded. After a reign of terror that included the burning of homes, the seizing of private property, the beating of men, and the raping of women, over ten thousand Mormons were driven from that state.

In the 1840s, after founder and Church President Joseph Smith was murdered by a mob while in state custody, Illinois state authorities supported or condoned the lawless element who evicted the Mormons from their cities and drove them across the Mississippi River to the West. This expulsion compelled the Mormons' epic

migration to the Great Basin, which was then beyond the borders of the United States.

The experience of the Mormon pioneers is analogous to the compelled migration of many of this country's founding settlers—the Pilgrims, Separatists, Quakers, Catholics, and Puritans who fled England and Holland to escape religious persecution and to seek a sanctuary where they could practice their religion free from persecution.

I have a personal feeling for these persecutions, since some of my forebears came to America as refugees from religious persecution in their native lands, and most of my ancestors suffered with the Mormons in their earliest persecutions. For example, my third great-grandmother, Connecticut-born Catherine Prichard Oaks, was among the Mormons expelled from Missouri and later driven out of Illinois. Fleeing religious persecution, she died on the plains of Iowa, a martyr to her faith.

Following the pattern set by William Penn, whose 1682 constitution for the Quaker Colony of Pennsylvania had a model provision for safeguarding the religious liberties of its citizens, leaders of my church drafted a constitution for the proposed State of Deseret that contained a strongly worded guarantee of religious freedom. This proposed state applied for admission to the Union in 1849, but in the Compromise of 1850, Congress organized the Mormon areas into the Territory of Utah.

The persecutions continued. In the 1850s, the government of the United States, too willing to believe lies about conditions in Utah, sent an army of several thousand federal troops

to subdue the supposedly rebellious Mormons.

From the 1860s through the 1880s, Congress and some state legislatures passed laws penalizing the religious practices and even the religious beliefs of the Latter-day Saints. Under this legislation, the corporate entity of The Church of Jesus Christ of Latter-day Saints was dissolved and its properties were seized.¹ Many Church leaders and members were imprisoned. People signifying a belief in the doctrine of my church were deprived of the right to hold public office or sit on juries,² and they were even denied the right to vote in elections.³

Most of these denials of religious freedom received the express approval of the United States Supreme Court. It was a dark chapter in the history of religious freedom in this nation. I have a personal feeling for this chapter as well. My grandfather's oldest sister, my great-aunt Belle Harris, was the first woman to be imprisoned during the polygamy prosecutions. In 1883, when she was twenty-two years of age, she refused to testify before a grand jury investigating polygamy charges against her husband. Sentenced for contempt, she served three and one-half months in the Utah territorial penitentiary.⁴

The Compelling Governmental Interest Test Must Be Restored

The conflict between individual rights to freely worship God and government attempts to regulate or interfere with religious practices remains today. For decades the United States Supreme Court adhered to the First Amendment guarantee of free exercise by requiring the

state to demonstrate a "compelling governmental interest" before interference with religious freedom would be tolerated. This test struck an appropriate balance between the needs of government to establish rules for the orderly governance of our society and the rights of citizens not to be unduly restricted in their religious practices. In those instances where elected officials approved laws which interfered with a specific religious practice, they had to sustain the burden of justifying their action by identifying a compelling government reason or interest for doing so. They also had to demonstrate that they had interfered with the religious practice by the least restrictive means possible. The compelling governmental interest test provided an essential protection for the free exercise of religion. Such a protection is vital. There is nothing more private or personal than the relationship of an individual to his or her God. There is nothing more sacred to a religious person than the service or worship of God.

With the abandonment of the "compelling governmental interest" test in the case of *Employment v. Smith*, the Supreme Court has permitted any level of government to interfere with an individual's religious practice or worship so long as it does so by a law of general applicability that is not seen as overtly targeting a specific religion.

This allows government a greatly increased latitude to restrict the free exercise of religion.

If past is prologue, the forces of local, state, and federal governmental power, now freed from the compelling governmental interest test, will increasingly

interfere with the free exercise of religion. We fear that the end result will be a serious diminution of the religious freedom guaranteed by the United States Constitution.

You will hear from others today whose religious practices have already fallen victim to government interference under the Supreme Court's new standard. They will demonstrate the detrimental effects of the *Smith* decision in a manner more powerful than I could. I wish to point out, however, that most of the court cases involving government interference with religious liberty involve religious practices that appear out of the ordinary to many. By their nature, elected officials are unlikely to pass ordinances, statutes, or laws that interfere with large mainstream religions whose adherents possess significant political power at the ballot box. But political power or impact must not be the measure of which religious practices can be forbidden by law.

The Bill of Rights protects principles, not constituencies. The worshippers who need its protections are the oppressed minorities, not the influential constituent elements of the majority. As a Latter-day Saint, I have a feeling for that principle. Although my church is now among the five largest churches in America, we were once an obscure and unpopular group whose members repeatedly fell victim to officially sanctioned persecution because of their religious beliefs and practices. We have special reason to call for Congress and the courts to reaffirm the principle that religious freedom must not be infringed unless this is clearly required by a

"compelling governmental interest."

When the Supreme Court determines that a right is guaranteed by the Constitution, it has routinely imposed the compelling governmental interest test to prevent undue official infringement of that right. It is nothing short of outrageous that the Supreme Court continues to apply this protection to words that cannot be found within the Constitution, such as the "right to privacy," and yet has removed this protective standard from application to the express provision in the Constitution's Bill of Rights that guarantees the

free exercise of religion. The Constitution's two express provisions on religion suggest that protection of religious freedom was to have a preferred position, but the *Smith* case has now consigned it to an inferior one. That mistake must be remedied, and H.R. 2797 is appropriate for that purpose.

Conclusion

Mr. Chairman, The Church of Jesus Christ of Latter-day Saints commends the sponsors of H.R. 2797, the Religious Freedom Restoration Act, for their recognition of the importance of the free exercise of religion to

the freedom and well-being of our pluralistic society. Although we would prefer that the Supreme Court reverse the *Smith* case and restore the full constitutional dimensions of the First Amendment protection of freedom of religion, we believe that this statutory restoration of the "compelling governmental interest" standard is both a legitimate and a necessary response by the legislative branch to the degradation of religious freedom resulting from the *Smith* case. For Mormons, this legislation implements in federal law a vital principle of general application embodied

in our church's eleventh article of faith, written in 1842:

"We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may."

Thank you, Mr.

Chairman. □

NOTES

1. See *The Late Corporation of the Church of Jesus Christ of Latter-day Saints v. United States*, 136 U.S. 1 (1890).

2. Edmunds Act, ch. 47, sec. 5, 22 Stat. 30 (1882); Tucker Amendments, ch. 397, sec. 24, 24 Stat. 635 (1887).

3. *Davis v. Beason*, 133 U.S. 333 (1890).

4. *In re Harris*, 4 Utah 5, 5 P. 129 (1884).

Los Angeles Members Begin Recovery from Riot

At least three Latter-day Saints were injured and thirteen businesses owned by members were burned or looted during the late April and early May riots that ravaged the Los Angeles metropolitan area.

Rioting erupted April 29. The subsequent days and nights of violence left at least fifty-five people dead, more than two thousand injured, and at least thirteen thousand jailed. Estimated property damages totaled more than 700 million dollars.

No Church buildings or facilities were damaged, but at least one member's home was completely destroyed. According to Keith Atkinson, director of Church public affairs in California, all area missionaries were safe.

Before the violence subsided, local members began gathering and distributing food and supplies.

Members of the Palos Verdes California Stake, led by stake president Randall

Turner, joined in cleanup and relief efforts after Cheryl and Roger Hendrix, members of the Palos Verdes East Ward, called to let President Turner know they were planning to "do something" to help.

"Within three hours there were approximately two hundred people at the stake center with food, ready to help," Brother Hendrix said. A local Seventh-day Adventist church donated money to buy food. And by 1:00 P.M., a caravan of one hundred people traveled into ravaged parts of the city to distribute food and clothes.

Stake members turned out in even greater forces the next day, when more than five hundred stake members arrived with more food and clothing. One group of members packaged 250,000 bags of groceries at a local grocery warehouse. The others delivered food and supplies.

"The biggest victors of all were our children," said Brother Hendrix. "They

learned that Christian goodness is most greatly manifested in serving someone."

The Santa Monica and Arcadia stakes also began working with other local churches to collect and distribute food and supplies. Other area stakes combined relief efforts with the Red Cross and Boy Scout troops.

Members of the Long Beach and Long Beach North stakes prepared meals for four hundred police and National Guard troops.

Long Beach stake president Robert Ward said he received a call at noon Saturday asking for help. "By 4:00 P.M. all the food was ready, and the security forces were eating," he said.

A group of eight Tongan and Hispanic members got a mob from looting and destroying President Ward's furniture and appliance business. "The mob taunted and jeered us all night," President Ward explained. "But in the morning the

shop was still standing, no one was hurt, and there was not one broken window."

The devastation of Korea Town, one of the areas ravaged by the violence, isolated many in the Korean community. Brother Atkinson said there are efforts to build bridges between ethnic groups. Even Church members in Korea held a fast in behalf of their brothers and sisters in Los Angeles. "They want them to know they love them and are concerned about them," Brother Atkinson said.

The Church is also participating in long-term relief and prevention programs with the Los Angeles area Interfaith Council.

The council, which includes representatives from the Catholic, Protestant, Jewish, Muslim, Hindu, Buddhist, and Sikh communities, wants to initiate a youth education plan, encourage businesses to rebuild in the affected areas, and form a committee to advise city officials and coordinate efforts with the city. □

*Missionaries, by
Ljiljana Filepp*

This work, from the Second International Art Competition of the Museum of Church History and Art, is from a Yugoslavian sister who learned the technique of back-painting glass in her homeland. The technique consists of painting in reverse on glass. The details are executed first, followed by the background and other areas of the painting.



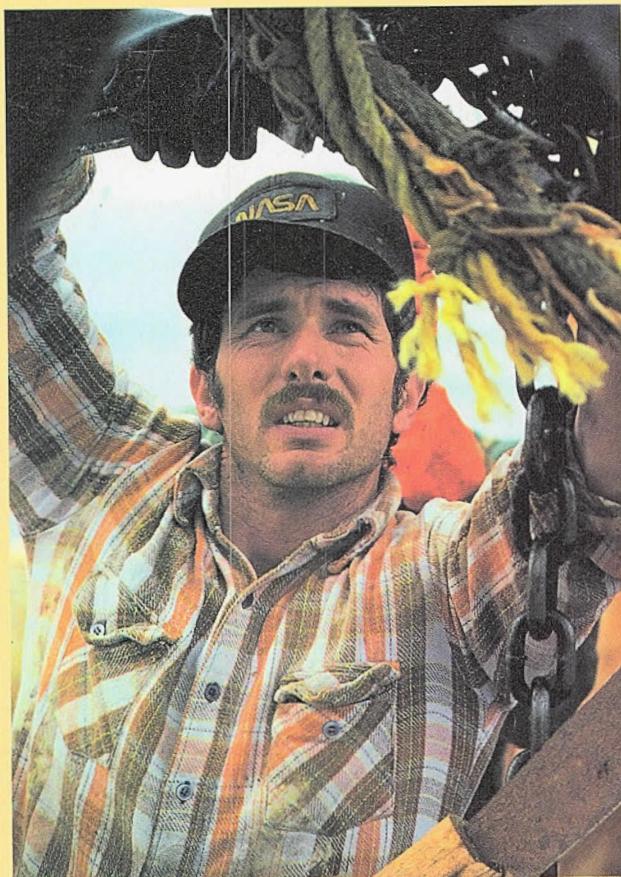
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SECOND
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LATTER-DAY SAINTS AT WORK:
 Fisherman Duke Spencer
 adjusts a winch on the War
 Cry, a fishing boat sailing out of
 Wanchese, North Carolina. Below:
 Handmade tools of John Bangura,
 African blacksmith. Lower right:
 Photograph of Lovenia Beard
 sewing near a window in her
 Coalville, Utah, home, circa 1880.
 Front Cover: Family Garden,
 painting by Judith Mehr.

